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BY

P. PEARSON

AUTHOR OF

Psycho-Harmonial Therapy

The Lost Chord and Lost Word Revealed

INVENTOR OF

THE MECHANICAL HARMONIAL DEVICE

THE STAR OF KNOWLEDGE HAS RISEN IN THE FIRMAMENT OF HUMAN
CONSCIOUSNESS, WHICH WILL LEAD ALL MEN TO THE TEMPLE OF
WISDOM WHERE THEY MAY WORSHIP THE GOD OF ETERNAL TRUTH

ILLUSTRATED IN COLORS

FIRST EDITION

PUBLISHED BY

THE HARMONIAL PUBLISHING COMPANY

PONCA CITY, OKLAHOMA, U. S. A.

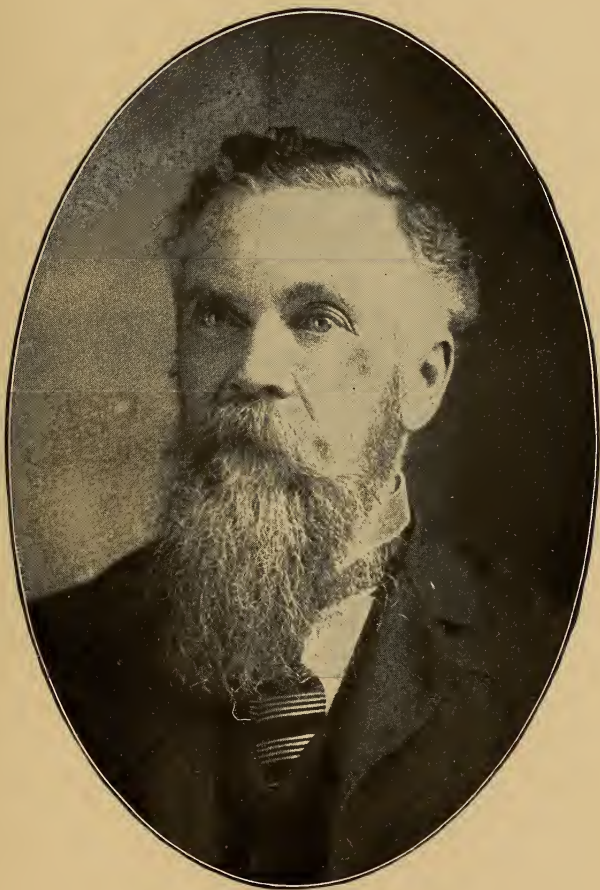
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PENINSULAR ENGRAVING COMPANY
DETROIT, MICHIGAN



P. Pearson

Presentation

*A single note from the Perfect Whole
Of life's eternal plan
Must be in tune—we must strike the key—
And forever discord ban.*

*So the perfect life in harmony,
Vibrating from the inner soul
To the outermost—a melody—
Sweet tune of Nature's role*

*Expressed throughout in perfect unity
As we live earth's faulty span;
Rise up, ye Gods of Infinity
And evolve a perfect man!*

*Let him delve into Nature's secrets,
Sing the music of the heart;
Tune his life to fit her methods—
Be of Nature's soul a part.*

—ELLEN T. RICHIE.

Introduction

In the great field of modern as well as ancient psychic literature, we find many learned authors attempting to solve the momentous problems: How did the universe and all things therein come into existence? The probable aim and ultimate end of all material things? And the processes involved in the production of psychical and physical phenomena, exhibited in the various realms of nature? With no better foundation for their theories to rest upon than assumption and belief, hence when we undertake to deal with these great questions it becomes necessary to state in advance that **PSYCHO-HARMONIAL PHILOSOPHY** as promulgated in this work is based upon the most solid foundation extant—the all-embracing musical scale—which as a Gibraltar rock of truth cannot be shaken or overthrown.

To best accomplish the primary object in view, the author of this work has divided the subject matter to be considered in three parts or octaves, to be published in three separate volumes.

In the first octave, entitled—

Psycho-Harmonial Philosophy

will be explained the wonderful processes involved in the production of psychical and physical phenomena in nature so as to form a basic structure—well supported and fortified with impregnable walls of truth—upon

which will be reared in the second octave the invincible structure of—

Psycho=Harmonial Therapy

in which will be explained the first original cause of health and disease, and the actual processes involved in the healing act; all resting upon the great cosmic law—HARMONY—as exemplified in the musical scale—nature

In the third octave, entitled—

Key to Psycho=Harmonial Philosophy and Cor- related Therapy; or, the Lost Chord and Lost Word Revealed

we will explain the keynote of all sentient beings, as the basic foundation of all form expression in individual existence, and thus enable the advanced student to correctly apply all teachings set forth in the two preceding octaves.

These three octaves have the same relation to each other as any three octaves on the musical range of sound vibrations, which is of a multiple harmonious nature, governed by the law of harmonial progressive reproduction.

We shall ask all qualified readers to ponder well all statements which may at first seem to be a little outside the common ordinary path of predecessors and contemporaries, for we most strenuously believe in eternal progress, a law that is, and must forever continue to be, operative in all the various realms in nature. All the chapters in the three octaves are so linked together that the weight of imparting knowledge and wisdom is recip-

roccally borne by the whole chain. These chapters—and subject matter—have the same multiple relation to one another as the twelve chromatic scales have in music, hence each chapter will be dedicated to its respective chromatic scale, indicating a certain level of progressive unfoldment corresponding to the various subjects under consideration.

In connection with the third octave will be issued a separate MECHANICAL HARMONIAL DEVICE, a new invention which makes it possible for those not familiar with music or chromatic chord relations to correctly ascertain their harmonial or discordant force relation to any and all other human beings, and all other things in nature; the only thing required is to touch the button and the infallible device does the rest.

Our new and original explanations of all psychical and physical phenomena—resting upon the musical scale—will in themselves carry that positive proof which exists in the law inherent in the base upon which the phenomena rest, hence if correctly stated, cannot be successfully refuted or contradicted.

Our explanations being new and original cannot as a rule be supported by quotations from other sources, and when given they are not intended as proof, but only to show the varied opinions held by others in this or past ages.

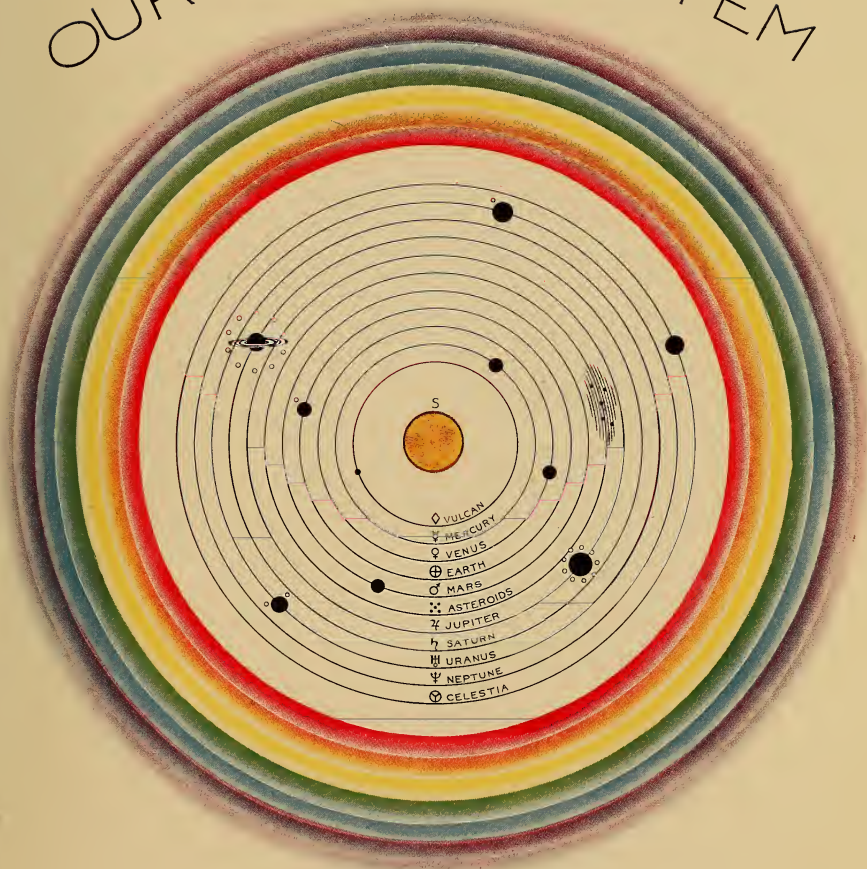
Truth is self-evident and really needs no proof from an outside source.

It is with sincere gratitude and delight that we acknowledge the assistance rendered by Prof. E. J. Hoyt, of Arkansas City, Kan., by harmonizing our mus-

ical problem on our title page, which will no doubt be admired by all musicians and lovers of harmonial chord relations; it should be played on the piano with an expression simulating the accents in the articulation of the words spelled with musical notes.

AUTHOR.

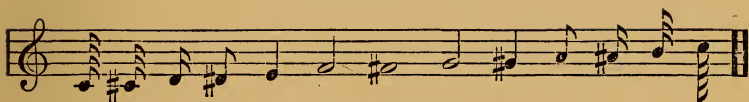
OUR SOLAR SYSTEM



THE ZONES OF ARCH-ANGELS SURROUND THE WHOLE SOLAR
SYSTEM, LIKE THE SPIRIT SPHERES SURROUND
EACH AND EVERY PLANET

CHAPTER I

Chromatic Scale of C



COSMOGONY

Cosmogony—world building—majesty's plan,
Appearing in stars, as worlds, that began
When gods decreed. Each manifesting skill
To form, and furnish his Earth, to instill
His pow'r in a world, evanescent, 'tis true,
Yet, still for a time, it's a dot in the blue.
Gods—bound by the law, and so only can do,
As harmony, wisdom enables them to.

When promulgating a system of philosophy, it has always been customary to start out with some kind of a cosmogony in which is given an account of how or in what manner the universe and all things therein came into existence.

By philosophy we mean a true explanation of all natural phenomena, the picking up and arranging of facts so they will form glittering jewels in the crown of wisdom.

By existence we mean a continued state of an organized form or being in which such form or being is capable of maintaining structural integrity by constant interchange and blending of forces and elements inherent in its environments.

We admit that such a cosmogony by the very nature of things must to a large extent be speculative, because the human soul through the mind and reasoning faculties cannot, at the present stage of development, penetrate into the realm of causation; cannot grasp the meaning of eternity in relation to duration of time; cannot comprehend the question of illimitable space involving the problem of center and circumference, nor a comprehensive idea of beginning and ending.

To say that the universe has always existed, if qualified, would mean that matter has always existed in some form; that the constant change of material substance is a result of the action and reaction of correlated forces, governed by immutable law.

To correctly analyze the above statement it becomes necessary to go back to the very foundation of things, and delve into the depths of the boundless ocean of primary forces and elements, that we may bring forth the logical conclusion that—LAW, FORCE and ETHER, or ethereal atoms with correlated etheric ether, are the primary units from which all things that exist have been evolved.

At this point in our analysis we find one of the greatest mysteries in the universe, a problem that will perhaps forever remain unsolved—we here refer to the question, Can anything exist without some primary cause?

We hold that LAW, FORCE and ETHER are and must have been the primary basis of all things that exist in visible and invisible realms, yet the logical question would be admissible: What caused LAW, FORCE and ETHER to exist? Did these primaries come into existence without *a priori* cause, or have they always

existed; or were they, some time in the very dawn of the beginning of things, created by some infinite, omnipotent Creator, saying "Let there be light!" that is, mode of motion, thus initiating a mode of "motion upon the face of the waters," to act upon the ether under laws previously brought into existence by a similar fiat?

Should we accept the above hypothesis many scientifically inclined thinkers would still be asking the same old question: Who created, or by what means did this infinite Creator come into existence? Even if some one could answer this question it would not solve this unsolvable problem, for the same question could be asked again and again, each time bringing you only a step further back into the realm of the unknown, with your brain in a whirl and your intellect on a strike, refusing to satisfy the in-born desire for knowledge in this direction.

Yet if we must have a Creator as a starting point, the creation of LAW, FORCE and ETHER is all that would be necessary for an initiative, for with these basic primaries we can account for the construction of the visible universe by logical and scientific methods of reasoning, based on the most solid foundation known to exist.*

*For a clearer comprehension of this subject we submit for due consideration the following statement from highly developed spirit intelligences through the mediumship of Mrs. M. Klein, Van Wert, Ohio:

"It requires great mental powers to dive to the primal depths and rise upward through gradual correspondence of created and inducted forces, which weave the fabric network which constitutes Nature's machinery, certainly not for merely constructing things visible but creating first to a fitness for construction; could you behold the new creative processes preceding the construction of a solar system and all that is needed to make a world with its teeming, graded life, you would observe how the essence of things are moulded in Nature's matrix; could you but observe the wonderful processes taking place in the slimy ooze and dark waters over which wise spirits hover till they correctly ascertain all that is contained therein suitable for seed

But where will LAW, FORCE and ETHER exist? We have so far not found any account of space being created for these things to exist in. We must have space to hold the raw material out of which to make the universe. It must be conceded that a supposed infinite Creator also possessed infinite intelligence and failed not to create space wherein to exist or wherein to place a newly created universe.

But some one will say that space and time have always existed conjointly with the Creator, which may be true, for if the Creator always existed there must have been space to exist in, hence the creation of space was unnecessary. But we cannot consistently conceive the idea of empty space. The existence of a creator in empty space is unthinkable, and existence involves the very question of time. Now, if space and time have always existed we may logically and consistently hold the axiomatic postulate that LAW, FORCE and ETHER may also equally as well have existed, conjointly with space and duration, and a special creation of these things were not necessary as a first step toward world building.

We accept as true the conclusive fact: That the ethereal atom is the world stuff from which all the various solar systems with their attendant planets and

germs, mark it in its order in compliance with Nature's statutes and affix them to correspondences so as to form the weaving apparatus which consists of vibratory correspondences in reciprocal activity, and what is evolved by the power of spirit aid and force induction really seems like something, that in its former state was seemingly nothing, and really must be created in this wonderful Nature's creatory to become something."

This idea is corroborated by the illustrious seer, A. J. Davis, when he says in "Nature's Divine Revelation": "From an incomprehensible nothing a tangible something was created."—EDITOR.

worlds have been constructed by the natural processes of condensation and consolidation under the law of transmutation, wherein the magnetic and electric (positive and negative) forces played prominent factors, controlled and manipulated by intelligent beings on the octave of the Gods, clothed with power and wisdom far beyond our comprehension.*

Cosmic LAW, Cosmic FORCE and Cosmic ETHER do not in any way in and by themselves manifest intelligence. Intelligence, as far as we know, is an attribute of soul, and can only be manifested by what we will here designate by the term SOUL-ENTITY. You may speak of infinite intelligence, of infinite power and wisdom, but when you have said it ask yourself what you know about it. You may, if you like, add the word "belief," but will that better the case any?

ALL INTELLIGENCE, POWERS AND POTENTIALITIES are inherent in SOUL, and the degree simply becomes a question of development along evolutionary cyclic spirals on the great highway of eternal progress. We thus have SOUL-ENTITIES manifesting intelligence

*Do we not, as children on this lower plane of existence, build playhouses with A B C blocks, adaptable for our use? Do we not as men construct things from material already existing in nature, and do we not at a later age, with commensurate knowledge and experience, manipulate forces and elements already existing in nature, thus generating power for construction of things on a larger scale, relatively comparable to our evolutionary stage of progress? This being true it will not seem illogical to advance the postulate, that in a future state, when all knowledge and wisdom obtainable in this solar system has been acquired, giving the advanced soul-entity a merited entrance in the realm of the Gods, where opportunity is given for the construction of new solar systems in interstellar space from ethereal substance already existing there, waiting to be manipulated upon by advanced soul-entities with adequate knowledge of cosmic harmony forming themselves into groups or electro-magnetic batteries for the generation of power necessary for such gigantic operation.—EDITOR.

all along the way from lowest unicellular organism, on the low C of the scale of being to the highest C on the octave of the Gods. This we designate as the **MACRO-COSMIC SCALE OF VIBRATIONS**, which includes all vibratory activities from primate to ultimate.

Some thoughtful reader will no doubt ask the profound yet legitimate question: What is the object of this stupendous, visible universe? Such a question is easier asked than answered, yet with a clear understanding of macrocosmic evolution we will venture the following answer: The object of the universe is to **RAISE THE SOUL-ENTITY FROM THE FIRST PROTO-PLASMIC CELL TO THE ELOHIMIAN STATE**, which is typified by the biblical scheme of "salvation unto life immortal."

Cosmic law has been defined by Hudson Tuttle to be: "Similar to a groove in which cause runs to its effect; a method by which effects are produced; in other words, cosmic law is the constitution of the universe." The visible universe being a phenomenal effect of a pre-existing cause, which under cosmic laws moved along lines of least resistance to its ultimate effect, will here be accepted as true. But as we cannot reason back to or define the first cause in the realm of causation we must obviously confine our treatise to some of the chief processes in world building.

The first step to be taken in the construction of a solar system must necessarily be the formation of the electro-magnetic chromatic battery on the octave of the Gods. Where sufficient energy is generated and converted into power under well understood laws of cosmic

harmony, for the purpose of starting the initiative blending process of PRIMARY FORCES and ELEMENTS in a tremendous, far-reaching vortex whirl, which determines the grouping together of harmoniously related ethereal atoms, according to their chemical affinities, which no doubt is the direct result of a skillful manipulation of electro-magnetic forces, generated by the great chromatic battery on the octave of the Gods.*

The next step is a natural condensation process by which the ethereal atoms, under the law of transmutation, are converted into luminous substance. The resultant phenomena when skillfully manipulated by these highly developed, intelligent soul-entities, will exhibit a homocentric, nebulous, luminous sphere, occupying an area in space far beyond our present capacity of comprehension, with positive and negative poles, forming the highway upon which the electro-magnetic forces incessantly play with an ever-increasing tendency to keep up the motion initiated in the vortex whirl.

And the recording angel of events makes note of the fact that another solar system has been launched in space, and started on evolutionary unfoldment toward perfection along the line of contraction, moving in its spiral, orbital course through illimitable space among other similarly yet differently constructed solar systems, forming constellations of various degrees of splendor and magnitude.†

*Our definition of the term "The Gods" will be given further on, especially in the third volume.—AUTHOR.

†The multiple star SIGMA in ORION exhibits four colors: Grape-red, mauve, blue and white, which presents to the telescopic eye a blaze of magnificent scintillations of wonderful beauty in the stellar heavens.—EDITOR.

In connection with the above postulate a question arises which must be disposed of and explained in a most logical manner, or else the tremendous scheme of constructing a solar system along lines here intimated would, by the very nature of the processes involved, defeat itself. For it must be remembered that by the processes of condensation and contraction of ethereal substances diffused in space, necessary for the construction of an ordinary solar system, must be many billions of miles in diameter, and the contraction at the center of such an enormous area would naturally cause an emptiness somewhere else, by reason of the inrushing tide of ethereal atoms or corpuscles to refill the space formerly occupied by the condensed, contracted and solidified substance, which would occupy less space than formerly in its original attenuated state. And the legitimate question arises: From whence could the inrushing tide of ethereal substance come without causing an emptiness somewhere else in illimitable space?

In order to answer this question in a logical and comprehensive way we must compare cosmic operation with well known facts connected with organic forms on a smaller scale, where we may be able to grasp proportions and thoroughly understand the formative processes, co-ordinate with the processes of disintegration, by and through which a perfect balance is always maintained in the organic realm of physical nature.

Let us take for our retrospective study the human organism—the microcosm—and we will find that while a human form appears by birth and consecutive growth

until maturity is reached, another human form after maturity declines and disappears in death.

This well known fact throughout all organic nature is simply the balance wheel of materialization and dematerialization, producing the constant changes from the material to the ethereal realm and from the ethereal to the material realm, involving processes well understood in alchemy. With this proposition clearly before our mind may we not extend this hypothesis into the realm of inorganic nature, and yet be within the boundaries of reason and logic when we declare that: The processes involved in materialization and dematerialization and evanescence must be applicable to interstellar exchange of harmoniously related forces and substances?

Now if we extend our comparison of the formative processes from organic to planetary forms the proposition becomes self-evident that planets and solar systems obviously must pass through similar stages of birth, growth, maturity, decline and death. Hence, it logically follows that when one solar system is born another is ready to die; when one is growing to perfection along the line of contraction another must be in the declining period toward old age and final dissolution. Thus the cosmic balance wheel is slowly and unerringly turning on the axis of eternal duration, while the ethereal and physical atoms and corpuscles are constantly kept in a merry dance around the cyclic changes constituting the divine drama of eternal existence, on an infinite number of chromatic scales, with an eternal trend toward perfection without causing any emptiness or other disturbance in illimitable space, all governed by the great

cosmic law of Harmony, which forms the cosmic groove in which all causes run to their ultimate effects.

Now it may be clearly seen to a comparative certainty that if these processes of condensation and contraction are continued and intelligently directed, it only becomes a question of time, a few billions of years perhaps, when the formative processes operating in the construction of a solar system will produce the several attendant planets or worlds like our own, capable of germinating and sustaining intelligent SOUL-ENTITIES, which would come into existence by the same process: A BLENDING OF PRIMARY FORCES AND ELEMENTS, but in this case, in conjunction with diffused SOUL principles or SOUL essences, which, under the law of involution would constitute a triune combination of SOUL, FORCE and SUBSTANCE. And the recording angel would make a note of this fact in the book of life: That a SOUL-ENTITY has been launched on the shoreless sea of being and started upon the great highway of ontological existence, guided by natural tendencies toward perfection under evolutionary laws of unfoldment and expansion, on cyclic spirals leading onward and upward all the way from the first protoplasmic cell to the Elohimian state. See plate No. 2.

If this were not so, the tremendous scheme of constructing a world, a solar system, a universe requiring unnamable numbers of years for evolutionary unfoldment and perfection, would be a foolish expenditure of SOUL powers, and the whole scheme of existence would be a farce, a ridiculous waste of intelligence without definite purpose in view, but simply a play with cosmic

LAWS, FORCES and ELEMENTS for self-gratification. These same ideas have been most graphically portrayed in the following poem on "Immortality of Mind":

"Without which chaos might as well have been
Perpetual, and darkness ne'er expelled,
The monarch still of his primeval throne—
No line of moral continuity exists,
And everything done by the cosmic Mind,
Or God, is merely playfulness, and all
For pastime of eternity!
We cannot give force such supremacy,
For mind and matter hold an equal sway
With it conjoined in immortality."

—James Armstrong.

The great German philosopher, Kant, is reported to have said: "Give me matter and I will explain the formation of a world; but give me matter alone and I cannot explain the formation of a caterpillar."

In connection with the above facts we wish to remark that the theory of an almighty God expressing himself in the animal, vegetable and mineral kingdoms of nature is not a true doctrine. The fact is that every form or physical organic structure throughout the three kingdoms of physical nature, in which motion and activity are exhibited, is a manifestation of SOUL, and is simply the result of intelligent SOUL-ENTITIES striving for progressive unfoldment in their march from octave to octave along the great highway of evolutionary attain-

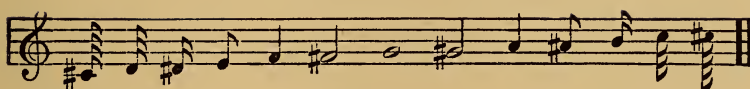
ment, with natural, inherent tendencies toward perfection.

“The ancients taught, and we must know
The universal plan
Is just the same in heaven and earth
As that which works in man.”—*Zamael*.

Eternal energy, the positive force,
Was projected into negative matter,
And evolution by degrees then became
The constructive, ruling part of the latter.
The unframed universe in its passive state,
Well responded to the manifest diction
Of first suggestion, in the “Let there be light,”
The constructive power appeared without friction,
As Holy Writ truly proclaimed, “There was light.”
The keynote of construction had been sounded,
Upon the harmonious chord of one, three, five,
The solid foundation on which was founded,
All the universes with their evolutionary trend,
For progressive reproduction of cause and effect, that
tend
Along lines of contraction and expansion,
Always governed by cosmic law of form,
And according to triune combination,
Of the primary force and the elements born.

CHAPTER II

Chromatic Scale of C Sharp



SPIRIT AND MATTER OR FORCE AND SUBSTANCE

Having so many terms in our present accepted phraseology, the meaning of which are ambiguous and abstruse, it becomes necessary to define these terms so that we may be correctly understood when using them, that the meaning we intend to convey may not be misconstrued, besides making it possible for us at all times to know just exactly where we are "at." A true conception of facts requires a clear, expressive terminology for the conveyance of these facts to the consciousness of another. Differences of opinion on a given subject are often occasioned by a different understanding of what constitutes fact. The first purpose should be to ascertain what the facts are, and then will come a discussion of their bearing on the main subject. Discussion might be avoided if words and terms were rightly understood and correctly applied.

The original meaning of the Latin word "spiritus," according to Webster, is "breath" or "wind in motion;"

in other words, force or energy. And to avoid all ambiguity when using the word spirit in connection with matter, we shall prefer using the term Force. Force and matter in the final analysis mean positive and negative force and element, which constitutes all things which exist. Force and matter are at all times co-related under multiple harmonious or discordant relations; hence, attraction and repulsion, blending and disruption, construction and disintegration become possible under the law that governs.

There are just as many different kinds of force as there are different kinds of grades of matter, and to be consistent we must classify matter in five grades or divisions, according to density and specific gravity, and they are: SOLIDS, FLUIDS, GASEOUS, RADIANT and ETHEREAL. All these different grades of matter are interconvertible, and can be changed from one state to another by lowering or raising co-related force, which changes the motion of the constituent units of matter. Hence, a skillful manipulation and control of force and energy under the law of transmutation will cause form to appear and disappear. This is construction and disintegration of form only. Nothing is destroyed, nothing is lost, only a change in vibratory motion of constituent parts. What we call physical matter, such as iron, gold, oxygen, hydrogen, etc., only differ to our sense perception by the number of grouping molecules and the motion of the atoms of which they are composed. If force could be lost and motion arrested, matter, as we know it today, would cease to exist.

It is absurd to suppose that the atom by virtue of its

inherent motion should possess inherent potentialities of highest known soul attributes, such as intelligence or life principle. When we arrive at a true conception of motion and how it originates, we cannot consistently say that a lump of clay is alive because we observe motion and activity of its component parts. This atomic and molecular activity has by some been mistaken for a manifestation of inherent intelligence, and by some thinkers called corpuscular directivity when it is but the result of inherent harmonious or discordant relations of the atoms, which, under the action of co-related force, governed by immutable law, manifests as motion. It is this co-related force which is at the present time known as electrons and ions, the units of all force.

When dealing with motion we should be very careful in classifying it according to manifestations presented. From this basis we certainly must recognize two kinds of motion, which we will here classify as LIFE-MOTION and MECHANICAL or FORCE-MOTION. Life-motion is a result of inherent soul powers manifesting as life in some kind of organic structure or form, said form being the immediate and direct result of this power exhibited in growth, and various other activities through the faculties of WILL and MIND, with unmistakable evidence of intelligence along lines of least resistance. This intelligence always corresponds in degree to the complexity of the organic form or structure, which again corresponds to the stage of development the individual SOUL-ENTITY may have attained on the great spiral highway of evolutionary progress. Mechanical or force motion is the result of inherent power of attraction

and repulsion, and whenever intelligence is manifested in connection with such motion it proceeds from some soul-entity, manifesting and directing such force or mechanism producing the motion. The intelligence manifested here is not inherent in the force or mechanism but originates in the one or ones directing the operation.

Now it may clearly be seen that atomic and molecular activity and action of co-related vibratory force are governed by the great cosmic law of harmony; and that all activities throughout visible and invisible realms, together with planetary orbital motion and sidereal motion of systems and constellations, are all governed by the same law. Hence, we may well say that the whole universe hangs upon the law of harmony. And inasmuch as harmony is inherent in the all-embracing musical scale, it necessarily follows that all nature is established on a musical basis; that the great principle of harmony embodied in the musical range of sound vibrations is the fundamental basis on which the universe is built.

This new system of PSYCHO-HARMONIAL PHILOSOPHY and co-related THERAPY is based upon the musical scale and is governed by the same principle of harmony. Hence this system is resting upon the most solid foundation extant, and one which can be shaken no more than you can shake the very foundation of the universe. With such a rock of Gibraltar for a premise all conclusions arrived at by the inductive and deductive methods of reasoning, when in harmony with the above premise, must necessarily be true.

We have already stated that all phenomena are governed by the law of harmony, and it necessarily

follows that an explanation of the processes involved in the production of the phenomena—if true—must accord with the law under which the phenomena take place. Consequently we hold that the positive proof of the truthfulness of an explanation of the processes producing a phenomenon exists in the law inherent in the base upon which the phenomenon rests. Such an explanation resting on a true basis, if correctly given, will always be in harmony with all things in visible and invisible realms of nature, because the law of harmony governs everywhere.

The musical scale as a basis for our philosophy is a true exemplification of the law of harmony and discord. The seven octaves in our musical range of sound vibrations have a perfect multiple relation to one another; yet by almost unlimited combinations of individual notes, harmony and discord may be produced in endless variety and degree. The eighth note is the bridge connecting a lower and a higher octave, but is always the basis of another higher octave of a similar scale, adapted to the measurement of higher sounds. This we call the harmonic law of progressive reproduction.

The range of chromatic scales in their inter-correlations becomes again a true representative of the macrocosmic and microcosmic scales of vibrations, and the three form the grand, inconceivable major chord of C, E, G on the scale of existence. By the macrocosmic scale we mean that infinite range of vibratory powers and forces constituting all activities and motion existing between the lowest vibratory physical atom on the lowest C, and the highest vibratory power and force related to

the ethereal atom on the highest C in the realm of infinitude.

By the microcosmic scale of vibrations, we mean that range of vibratory powers, forces and activities existing between the lowest vibratory atom in the human physical organism and the highest soul power on the high C of the seventh octave in the field of soul powers. This includes all vibratory powers, forces and elements operating in and constituting the visible and invisible realms of the human being. See plate No. 5.

“For the worlds were built in order,
And the atoms march in tune,
Rhyme the pipe and time the warden
Cannot forget the sun and moon.
Orb and atom, forth they prance
When they hear from far the tune,
None so backward when the dance
Finds its place and circumstance,
But knows the soul-creating sound.”

—*Tennyson.*

MACROCOSMIC SCALE OF VIBRATION EVOLUTION

ELOHIM

ARCH-
ANGEL

ANGEL

SPIRIT

MAN

ANIMAL

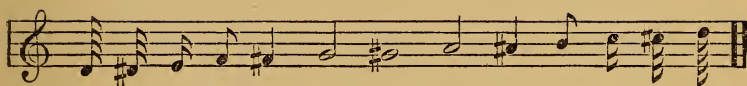
VEGETABLE

MINERAL



EVOLUTIONARY PROGRESSIVE UNFOLDMENT OF THE SOUL ENTITY
FROM THE FIRST PROTOPLASMIC CELL TO THE ELOHIMIAN STATE

Chromatic Scale of D



Having come to the logical conclusion that there never was a beginning of TIME, SPACE, LAW, FORCE and ETHER; that these things always existed, and consequently always will exist, the doctrine of evolution in place of creation seems the most reasonable.

In regard to creating something out of nothing, Lucretius, the brilliant Roman poet, says: "*Nullam rem e nihilo gigni Divinitas unquam.*" The gods have never produced something out of nothing.

Percius declared: "*Gigni de nihilo nihili in nihilum nil posse reverti.*" Nothing comes from nothing; nothing can to nothing return.

But the construction of a solar system from material already existing, when conditions are favorable for the operation of cosmic law governing such gigantic undertaking, supplemented by evolutionary law, tending

toward perfection; may be scientifically explained and the evolution of a solar system with its various planets and attendant satellites from its primeval nebulous state, seems easy of comprehension.

By evolution here we mean the evolution and perfection of form only; with its attendant and inherent force-motion, governed by cosmic law, all resulting from a blending of harmonious related PRIMARY FORCES AND ELEMENTS. The idea that all the chemical elements are built up from some elementary unit of matter or protyle, has been long familiar, and has been tentatively suggested in different forms by many prominent scientists. From evidence of spectroscopic examination of the stars Sir Norman Lockyer has put forward the view that "The matter of the universe is undergoing a continuous process of evolution. The hottest stars consist of the lighter and simpler forms of matter, like hydrogen and helium, but at lower temperatures the more complex and heavier types of matter appear." This evolution of form only is always carried forward by a process of contraction, resulting from condensation, which ultimately by virtue of the initiative vortex whirl-motion which is supplemented by the more complex centripetal and centrifugal motions, results in the formation of rings and planets of spherical forms. These attendant planets will, in course of evolutionary processes, become capable of originating and sustaining beings of lower and higher types, manifesting as life in some kind of physical form or structure. This is life-motion with attendant manifestation of inherent intelligence.

At this point it becomes self-evident that evolution

is preceded by a co-ordinate involution,* and the processes leading toward perfection are now always along the line of expansion. Thus it becomes evident that when LAW, FORCE and SUBSTANCE constitute the factors of a triune combination, the processes of evolution are always along the line of contraction; but when SOUL, FORCE and SUBSTANCE are the constituent factors of a triune combination, the evolutionary processes tending toward perfection are manifestly along the line of expansion and unfoldment. When a planet, after passing through the intermediary states of gaseous, fluidic, and finally presents a solid material surface, in the archæan period of development, there is a time when in this latter state that substance may attain certain vibratory motion, bearing a perfectly harmonious relation to the ever present diffused SOUL ESSENCES, often called life principles, that under favorable climatic conditions A BLENDING OF PRIMARY FORCES AND ELEMENTS of a positive and negative nature becomes possible in conjunction with the ever present SOUL ESSENCES, which, by virtue of their harmonious relation, blend and become as one in polarity—homocentric. The result of this blending is the evolvment of the individualized soul-entity on the keynote upon which the blending took place, which becomes the basic foundation for the spiritual and concomitant physical structure of

*By involution we do not mean the action of drawing in from a larger sphere to a smaller one, in other words, contraction. We mean the action of a soul-entity involving itself into a new combination of force and substance, in which, by virtue of inherent power, under progressive evolution a new structural material form is produced.
—AUTHOR.

the unicellular organism called the amœba, the lowest form on the major chord on the scale of being.*

This blending under the law of harmony is similar to the blending of the sound-waves of C, E, G, on three successive octaves, which in their multiple harmonious relations blend and become as one in polarity. The soul principle or essence has, under the law of involution, been involved or blended in with FORCE and SUBSTANCE, a marriage between soul and matter, and will henceforth be recognized and designated by the term SOUL-ENTITY, which at once sets in operation the

*The latest scientific discovery of a substance called "enzym," a yellowish structureless powder when isolated, is said to be the germ of life, yet is sterile, without power of reproduction or movement, except when in combination with other elements, under harmonious blending, motion and energy is developed far exceeding the energy observed in radium; this fierce and terrific energy of "enzym" produces no structural change or diminished potency, which together with the fact that "enzym" is everywhere present and found in all the proteids in the milk, in the egg, in grain, and supposed to be the primal impulse toward the manifestation of life, caused the chemist in his laboratory experiments to formulate the conclusion that "the enzym was a living thing, the very germ of life which under given conditions combined with elements produced the amœba, and thus started the evolutionary chain and is still necessary toward life of every link in the chain." With all these scientific explorations in the physical realm of nature, it is obvious that the soul principle causing the first life impulses has not been discovered in the "enzym," whose energy exhibited when in combination with other harmonious related elements is merely the result of force-motion, minus inherent intelligence, and power of reproduction; it may, however, be the necessary element or constituent factor in the triune combination of SOUL, FORCE and SUBSTANCE, enabling the soul-entity to initiate the primary impulses toward individual existence resulting in life-motion. Another statement from the discoverer of the potency of "enzym" calls for a careful consideration when he says: "That the enzym is a link between animate and inanimate matter and is lower than the lowest form of life." Such a postulate is unthinkable, for as we have stated elsewhere, all forms whether animate or inanimate can only come into existence by the triune combination of SOUL, FORCE and SUBSTANCE, or the triune combination of LAW, FORCE and SUBSTANCE, and it is comparatively certain that there can be no intermediary combination of something that does not exist, producing results halfway between expansion and contraction, it obviously must be either the one or the other.—AUTHOR.

evolutionary laws governing the various processes of expansion and growth, which on the next step or spiral cycle presents an organic structure of two cells in place of one.

A SOUL-ENTITY in combination with FORCE and MATTER has been started on the scale of being, striving for existence along lines of least resistance on the great highway of evolutionary progressive unfoldment. This unfoldment means an expansive perfection of the three constituent primary factors, SOUL, FORCE and SUBSTANCE, with inherent attributes, faculties and capacities. This is what we call organic nature in its various forms of expression.

For the purpose of comparison we will here introduce one of the fundamental statements given out by prominent scientists regarding the origin of life, as they term it:

"Life is originated by the contact and coalescence of two opposite microscopic, germinal substances, the positive and negative principles. This is called polarity."

This statement is correct as far as it goes, but for some cause they have neglected to take into consideration and give an account of the most important factor in the combination, which is the most essential part because it carries within itself the necessary attribute of intelligence and power; without which the law of evolution could not have been set in operation. Without this SOUL PRINCIPLE as an ever acting and directing factor in the combination, the attributes of which could not have been obtained from non-intelligent force and matter, nor life-motion from force-motion, or expansion

in place of contraction; something cannot come from nothing.

It is said intelligence is inherent in the atom, but have we not, by logical analysis, shown that atomic and molecular motion is simply a force-motion, resulting from harmonious or discordant force relations, causing attraction and repulsion? This fact can be proven by an actual demonstration. Systems, planets, satellites, yes, all things in nature, move in cyclic spirals, the time for completing a cycle varying from one moment to millions and billions of years. But we shall only endeavor to follow the SOUL-ENTITY along its cyclic spirals of evolutionary unfoldment, from the first protoplasmic cell to the Elohimian state. See colored plate No. 2. It is along this line of constant and continuous processes of expansion, governed by the laws of involution and evolution, that the SOUL-ENTITY moves from the cyclic spiritual center to the physical circumference for manifestation as life in organic form or structure, built in conformity to present needs under the law of adaptation to environment encountered. And when so-called physical death overtakes this individual soul-entity on its physical cyclic manifestation, that particular cycle becomes completed, providing propagation of that particular species was obtained, and the physical form by the process of death is disintegrated and returned to its former elements more refined from having been in contact with and acted upon by soul forces, leaving the spiritual form still intact in which the soul-entity moves back to a spiritual cyclic center—a step higher on the line of eternal progress—where it may maintain its existence for

a shorter or longer period of time, according to the present state of development obtained.

But as nothing can remain stationary, existence cannot be maintained without activity. Complete inactivity would result in annihilation. A second (spiritual) death becomes inevitable. Death and dissolution of the spiritual form is as much a law of nature here as on the physical plane. It is only by and through death that the critical point can be passed from one existence to another. And again, the SOUL-ENTITY moves outward from its spiritual center to a new and broader circumference for another manifestation of life-motion in combination with FORCE and MATTER on a little higher plane of existence.

Thus shuttle-like, weaving in the loom of nature the evolutionary fabric of experimental existence, continuously increasing in rapidity of rates of motion of all the factors constituting the triune combination and expanding all the faculties of expression and impression.

THE FABRIC OF LIFE

"In the loom of life we weave each day

On the warp of circumstance,

The colors grave and the colors gray,

However the threads may chance.

"But the web is ours to make or mar,

And the pattern we may choose;

We may make the fabric strong and fair

And blend as we will the hues.

"The glint of gold from our happy days

May shine through the sombre shades,

And love's warm gleams, like the morning rays,

Add beauty that never fades.

“When the Master Workman judge at last,
May he find our weaving good,
The texture fine and the colors fast,
And his purpose understood.”—*Mary Vaughn*.

At first glance these statements may look favorable to the doctrine of reincarnation, as taught by the Theosophists, but mark well the difference: We do not claim that the human SOUL-ENTITY goes back from a higher to a lower cycle, or continuously bobs up in a different form on the same cyclic plane, in accordance with the law of karma. If this were the case, no forward movement could be accomplished. Yet reincarnation, if the term be properly applied, is true as a forward movement on the lower physical planes of being, governed by evolutionary laws of expansion and of growth. But on the human plane, the apex of the physical pyramid of existence, we have reached the high C on the physical octave of being, where man forms the bridge between the physical and spiritual octaves; where, like the eighth note on the musical scale, man becomes the basis for a higher octave, adapted to the measurement of higher vibratory forces and faculties of expression and impression, under the law of harmonious progressive reproduction.

Passing from the physical to the spiritual realm by and through the process we call death is indeed the most critical point so far encountered by the SOUL-ENTITY. So far the life manifestations have all been on the physical planes, but at this point the second of the three grand divisions of existence is entered with most wonderful changes of environment, to which the new form (spiritual

body) readily adapts itself. And evolution is ready to play a new tune on a higher octave, corresponding to the great forward movement in this new series of cyclic spirals of progressive unfoldment in the spiritual realm, where a new order of things with panoramic effect is presented to the perceptive vision.

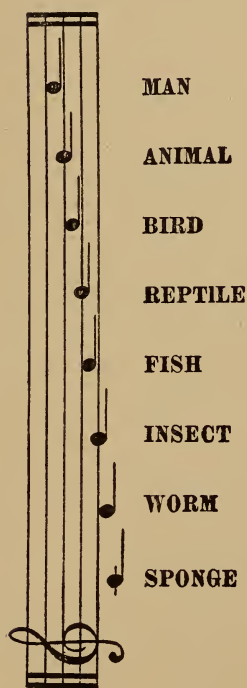
After the human soul-entity in its evolutionary march has once crossed the line between the physical and spiritual realms it can no more return to earth for the purpose of manifesting as life in a physical organization of its own. Yet the possibility exists to do so in the body of someone else, under the law of mesmeric and hypnotic processes, often called obsession and multiple personality, but this, as a rule, is not the law of evolution.

In referring you to the colored plate No. 2, on page 32, please notice the correspondence between the three physical kingdoms, MINERAL, VEGETABLE and ANIMAL, and the three spiritual kingdoms, SPIRIT, ANGEL and ARCHANGEL, and man as a bridge on F. A kingdom is an octave on the scale of being, comprising all beings manifesting as life in form or structure, built of material adapted to all planeal environments on that octave, along lines of similar characteristics and types. The higher the octave the greater and more apparent becomes the difference between these characteristics and types. In the mineral kingdom these types are not sufficiently distinct for classification. This, however, may readily be done in the vegetable kingdom. But we shall here only give a classification of types as they appear in the animal kingdom, with a ratio of increase of power and

complexity corresponding to the musical scale, as set forth in the following diagram:

THE ANIMAL KINGDOM

In the same way as each note on the musical scale has unlimited divisional rates in decimal fractions of vibra-



tion, so has each type of animal soul-entity an unlimited variation of form expressions, yet always following a line which by its predominant feature gives each family group or species a distinct mark for classification, as you will notice in the above diagram. Yet not even in the same family group can we find two forms exactly alike. But this will take us too far afield.

The spiritual kingdoms, often called the kingdom of heaven, are the seven spirit-angel spheres; the three lower ones exist in the earth's atmosphere, and the three highest outside the earth's atmospheric envelope, with the dividing line between the atmosphere and ethereal space on F sharp with its aural green color indicating

that this realm or kingdom is harmoniously related to the lower as well as the higher kingdoms in that peculiar way exemplified in the harmonial relation of the green foliage to all the different colored flowers on the

physical plane. The spirit-angels upon this plane by reason of this peculiar harmonial force-relation become the intermediary focal point for transmission of ideal communication between the higher and lower realms and suitable media on the physical plane. See plate No. 3. Hermes of ancient times taught "that several zoether zones or circles surround this earth, where the souls of the dead lived and guarded mortals."

"Nor have ye left the world, but still unseen,
Surround the earth as guardians of the good,
Inspiring souls, and leading them to heaven!"

—*Montgomery.*

The three physical kingdoms, called the kingdoms of earth, have the same relations to the heavenly kingdoms as the musical notes on a lower octave have to corresponding notes on the next higher octave. And it is only by the process called death that the soul-entity can pass from a lower to a higher kingdom; from the physical realm of existence to a corresponding spiritual one. This the reader will please bear in mind. "Flesh and blood cannot enter the kingdom of heaven." "Unless ye be born again ye cannot enter the kingdom of heaven," says the Bible. Death is the doorway that leads to spiritual realms. Death of the physical form of man is in reality spiritual birth into spiritual or heavenly kingdoms, where manifestation as life is continued on a higher octave adapted to higher vibrations and higher activities of expanded attributes and faculties.

The necessity for some kind of refining process of the spiritual body without discarding the same at the

point of demarcation from a lower to a higher sphere must be obvious; and that this refining process is of a gradual expansive unfoldment all through the seven spheres until the high C on the seventh octave has been reached, where the SOUL-ENTITY meets with a still greater and more critical point to be passed, which means that a complete separation from the planet earth and its spherical environment must be accomplished if future progress and attainment are to be gained.

It is here where the law of evolution leads the soul-entity over another high C bridge, which again becomes low C or basis for a still higher series of octaves adapted to the unfoldment of still greater possibilities, commensurate with expansion of soul attributes, adapted to manifestation as life on the exalted and glorious zones of archangels, surrounding the whole solar system in the same way as the spirit spheres surround the earth and each one of the planets belonging to the solar system. See colored plate No. 1. At this point on the great highway of evolutionary unfoldment all remaining earthly conditions are eliminated by a death-like process simulating and corresponding to physical death. It is the death of the spiritual body, hence a spiritual death, by which the spiritual body is changed in the second resurrection for a grander, more glorious and resplendent soul-body adapted for manifestation as life (motion and activity) in the zones of archangels.

“From life to life we cannot go
Without the aid of Death,
The power that frees us here below;
And speeds our parting breath.

“And when, in yonder spirit land
We reach a great divide,
And, lingering and bewildered stand
Before the other side.

“With subtle force then Death again
Will twine his arms around us
To help us to a higher plane
Than that whereon he found us.

“Nor even then his work will cease;
A further change awaits us,
When Death, by causing fresh release,
To loftier spheres translates us.”

This death is referred to in the Bible as the spiritual death. In Revelation xx, 6, we read: “Blessed and holy is he that hath part in the first resurrection; on him the second death (spiritual) hath no power.” The language in this text certainly does imply that there is a second resurrection, and that those who have no part in the first resurrection will be subject to the power of the second death, and consequently have no part in the second resurrection that brings the human soul-entity into power and glory. By the first resurrection is meant the rising of the human soul-entity, clothed with a spiritual body at the time of physical death. The resurrection at the time of death of all beings below man is only for a limited existence at their cyclic spiritual center, and it is over these lower beings that the second (spiritual) death has power, for they were not written in the book of life as human beings. With this understanding, let us read the above text with our modern interpretation: Blessed and holy are those SOUL-ENTITIES who have

attained to the human state of progressive unfoldment that completes all physical manifestation in the physical realm, and are prepared to take part in the first resurrection into spiritual realms, for over them the second death has no power. SOUL-ENTITIES, or all beings below man, after their physical death maintain an existence in their spiritual bodies for a length of time corresponding to their degree of unfoldment until the second (spiritual) death overtakes them, which has power over them and compels them under natural laws to seek the physical circumference of their spiritual cyclic center, and again manifest as life in the physical realms a step higher on the scale of being. At spiritual death the spiritual body is dissolved and returned to the primary elements by a similar yet different process from the one dissolving and returning the physical body to former material states. John the Revelator refers to this process when he says in his twentieth chapter, fifteenth verse: "And whosoever was not found written in the book of life was cast into the lake of fire." Lake of fire can mean nothing but nature's laboratory, wherein forms are quickly dissolved and returned to primary elements. Further on the Revelator makes this explicit statement: "THIS IS THE SECOND DEATH." This subject will be more thoroughly discussed in the third volume.

If we have now been rightly understood, the mooted question, "Do animals have souls?" may now be easily answered. Correctly speaking, animals do not have souls; they are souls. Or whether animals and vegetables exist in spirit realms? must now be clear to every thoughtful reader and easy of comprehension.

The following Bible statement from the ancient seer will be also more clearly understood: "The soul of man goeth upward, whereas the soul of the beast goeth downward."

We shall now follow the soul-entity through another octave on the great highway of evolutionary progress in the seven zones of the archangels surrounding our solar system like an aural cushion. See plate No. 1. It was no doubt a section of these zones or belts of resplendent beauty that the modern seer, A. J. Davis, saw clairvoyantly and called "The Summer Land." After an archangel has successfully passed through the seven spheres or zones comprising the Summer Land, and reached the high C on this, the grandest and most glorious octave on the scale of being in our solar system, and become the possessor of all wisdom, power and knowledge existing in this solar system, the evolutionary laws of being are still pressing forward until the Elohimian state on the next octave is attained, when the ultimate goal, the object of the universe, has been obtained. The soul-entity that started as a soul-germ in the first protoplasmic cell has at last by involutionary and evolutionary processes of unfoldment completed all the cyclic spirals from the low C to the high C on the great macrocosmic scale of being, and by virtue of last diploma become as one of the gods, "knowing good and evil." See plate No. 2.

The attendant processes in passing this critical point of evolutionary progress with changes necessary for adaptations to new environment—no doubt governed by evolutionary law—for manifestation on the octave of

the gods—kingdom of the gods—cannot be known or even surmised by the human mind, but in the telescopic universe is unmistakable evidence of the operation of evolutionary law on the octave of the gods. For the telescopic eye reveals to us the existence of solar systems and orbs far grander in magnitude and resplendent beauty than our own solar system, so that we may logically conceive of the possibility of an infinite number of chromatic scales corresponding to the infinite number of variegated stars in the vast realms of illimitable space, and we can but surmise how the gods, under the great cosmic law of harmony form themselves into chromatic circles on certain keynotes and thus construct powerful electro-magnetic chromatic batteries in space, where force and power are generated sufficient for the initiative vortex whirl as the first step toward the construction of a new solar system, which spontaneously seems to blaze up in our telescopic field as a newly discovered nebulae, and another solar system has been started on its gigantic cyclic spirals toward perfection, governed by the great cosmic law of harmony.

“Know ye not that ye are gods?”—*Bible*.

“The breath becomes a stone,
The stone becomes a plant,
The plant becomes an animal,
The animal becomes a man,
The man becomes a spirit,
The spirit becomes a god.”—*Jewish Cabala*.

“Wrapped within the acorn
Lay a mighty tree,

Leaves, roots, trunks and branches
In possibility.
Then earth and sun and showers
Caressed it in their glee,
Till it burst its tiny prison
And stood forth grand and free.

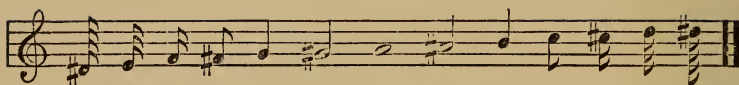
“And day by day it struggled
Its soul-self to express,
For what was there unfolded
A stranger ne’er could guess.
And when at last a monarch
It towered over all,
Who would e’er think it rested
Once in a house so small.

“Within a darkened chamber
A newborn baby lay,
Helpless, weak and useless,
A perfect piece of clay.
But as the years rolled onward
The child became a man,
The child within evolving,
Declared ‘I will, I can.’

“And as the world first pillowed
On ether’s boundless sea,
Contained within its matrix
All possibility.
Through laws of evolution
E’er reaching for the best,
It sacrifices ever
To nature’s stern behest.”—*Laura B. Payne.*

CHAPTER IV

Chromatic Scale of D Sharp



SOUL

THE MANIFESTING ENTITY THROUGHOUT NATURE

“March on, O, halting soul, march on;
At most the way is not so long.
’Tis better than the way you’ve come,
And each day brings you nearer home.
O, tired soul, march on!”

—*Nettie.*

The origin of life-motion, as a manifestation of soul in an organic form, or structure, has been made clear in the preceding chapter. It has also been shown how this manifestation of life-motion increased in power commensurate with advancement on the great highway of eternal progress. At this point, no doubt a thinking reader would ask, What is a soul-entity? Having duly considered this subject we frankly admit we do not know, but we shall attempt to define some of its attributes, and at least mention some of its varied manifestations in combination with force and substance. But we must first settle the many different terms used by philos-

ophers, authors and speakers as synonymous, to in some way, according to each one's understanding, mean the same thing. Many lexicographers define soul to be Spirit, Life, Mind, immaterial, intelligent substance, animating principle, that which distinguishes man from the brute, and many others too numerous to mention. When we use the term Soul in this work, we shall expect to convey but one meaning, which we shall try to make clear to the reader, so as to preclude all possible misunderstanding. To use the term life as synonymous with soul is absurd on the very face of it. Life is not an entity, but appears to our sense perception as a manifestation or mode of motion. To distinguish this mode of motion from other similar motions we have designated it as life-motion. LIFE, as a manifestation or mode of motion, cannot be that which manifests or produces the motion. SOUL is life, yet life is not soul, but partakes of the nature of soul. An effect cannot be the cause of itself, though it partakes of the qualities of the producing cause.

This explanation holds good in reference to all the other so-called synonymous terms mentioned, and can be more clearly understood when illustrated by the musical scale. High C is low C by virtue of having not only 258 vibrations per second but 517, yet low C partakes of the nature and quality of high C by reason of having 258 out of the 517 vibrations per second. This relation holds good between any of the higher and lower notes on the scale, and can be applied to all things in nature where a higher and lower active principle is in evidence.

To know is no greater virtue than to know that you

do not know. Both are virtues of a high order. We have said we do not know the component parts of a soul-entity, for we have not yet climbed to the abode of the gods and stolen their thunder and lightning of supreme wisdom, as Prometheus is said to have done, but the gods may have sent ministering angels down the shining highway of telepathy and kindled the fire of inspiration on our altar of aspiration.

"Now on a sudden I know it, the secret, the secret of life.
Why the very green of the grass in the fields with be-
trayal is rife.

The whirr of the grasshopper by the wayside proclaims
it to all.

'Tis unrolled as a scroll to all eyes in the curve of the
waterfall.

But for me, I can only wonder at mortals—the secret
out;

For they see, hear, taste, smell, feel not, what heaven
reveals all about." —*Henry Lyman Koopman.*

"There are moments, I think, when the spirit receives
Whole volumes of thought on its unwritten leaves,
When the folds of the heart in a moment uncloze,
Like the innermost leaves from the heart of a rose."

—*Amelia B. Welby.*

The triune combination we call man has been shown to be the result of a blending of positive and negative forces and elements in conjunction with ever-present soul essences, or germs, at a time when evolutionary processes had brought about favorable harmonious relations between these three factors. Without this harmonious relation constituting the grand chord on three consecu-

tive octaves, there could have been no blending and no centering.

These ever present diffused soul essences can be conceived of as emanations from a universal ever-flowing, infinite soul-fountain. It may be called OVER-SOUL, GOD, INFINITE FATHER, ALLAH, OHM, or any other term for that matter, for it makes little difference what terms are used when dealing with the incomprehensible, the unknown.

The attributes of soul may be defined as INTELLIGENCE, CONSCIOUSNESS, FEELING, EMOTION, ASPIRATION, DESIRE, MEMORY and INDIVIDUALITY. The inherent power of soul is OMNISCIENT, OMNIPOTENT and OMNIPRESENT, manifested in a degree corresponding to the realm in which it exists or the stage of development it may have attained in the successive steps of evolutionary progressive unfoldment; having no place in time, no discontinuity, but a progressive, expansive manifestation of consciousness in combination with force and substance. Self-existence is a problem never to be mastered by reason. That which thinks cannot comprehend itself. Soul is the manifesting entity throughout all organic nature as an essential, immortal part of all organic beings with inherent powers for all its needs. The ever present diffused soul-essences being a manifestation of, or an emanation from, the infinite ever-flowing soul-fountain, cannot be that soul-center from which it emanated as a soul-germ, but it partakes of the nature of that infinite soul-center, as was truly set forth allegorically in Genesis i, 27: "In the image of God created he him, male and female created he them." From this

point of view it is illogical to affirm that soul is a spark of divinity itself, a part of that which is called God, an essential portion of the infinite.

The following illustration will more fully support our claim and make clear our conception of the nature of soul and its relation to the universal, ever-flowing soul-fountain: From the electric spark between the positive and negative carbon points in the electric arc lamp radiate rays of light in all directions. This light is not the spark from which it emanates, but as an effect it partakes of the nature and property of the spark which is its cause, and as an effect it is impossible for it to be its own cause, yet it becomes the cause of another effect next lower on the scale. Hence we may truly say that the universal ever-flowing infinite soul-fountain is soul; but soul is not a part or essential portion of the soul-fountain, but as an effect it partakes of its nature and qualities inherent in its attributes.

The human soul, being the essential, immortal part of man, is above all other component parts or factors in the triune combination called man. Hence by inherent capacity it becomes and is the ruling factor in conscious existence. In all departments of nature the positive forces always govern and control the negative, because they are above the latter, that is, possess greater rapidity of motion, just like high C on the musical scale is above low C and all intermediate notes. The positive and negative relation simply becomes a matter of degree corresponding to each note's relative position on the scale, a mathematical problem easily solved. The human soul being the most positive factor and the only ruling

principle in man it becomes plain that nothing else in man or his environment can autocratically set up or claim ownership of soul. Yet we always hear the inconsistent expression, "my soul," "your soul," "his soul," etc. If these words mean anything they mean that something which is designated by the term me, you, him, does claim ownership of soul, which is really, in fact, the I, the you and the him, as expressed in the attributes of individuality. A master may say "my slave," but a slave should not say, "my master." It is inconsistent to say in our prayer, "Our Father, who art in heaven," etc. Just leave out the "our." Also when you sing "Nearer, my God, to Thee," it would be more correct to sing, "Nearer to God I be." When two things are equal in quantity and quality they become centered, and really are one in polarity—homocentric—and neither can claim superiority over the other. Applied to marriage relations it would abridge the use of the phrase "my husband," "my wife." The husband, the wife, or using the proper names would be correct and scientific. It is true, unfortunately, that with the present understanding of marriage relations so very few are mated in accordance with nature's law, hence are not homocentric or at-one-ment in polarity, and master will rule from one side of the house and slave will obey from the other, the terms applicable to master and slave having in our ignorance been accepted as correct.

Students of PSYCHO-HARMONIAL PHILOSOPHY can always be identified by the correct use of these terms. When speaking of ownership the question naturally arises, What do we as individual soul-entities own,

provided we own anything? It is not land, money or treasures of any kind; not even our physical and spiritual bodies, for of these things we only have possession for a limited time. We can only claim ownership in those things we can take with us in passing from one realm of existence to another; those things which are a part of our being all the way through the three grand divisions of existence, the physical, spiritual and soul realms, and that is the attributes of the soul, *i. e.*, intelligence, consciousness, emotion, feeling, aspiration, desire, memory and individuality. In the physical realm physical propensities and characteristics predominate, while spiritual principles predominate in the spiritual realm, and in the soul realms, the zones of arch-angels, soul attributes predominate. It is to be understood that in soul realms the triune combination of SOUL, FORCE and SUBSTANCE as primary factors still exist as constituent parts of being, but the soul principle and its attributes are predominant.

For the purpose of comparing notes with the materialistic idea of soul we will quote one of their definitions of soul: "The human soul is a force resulting from the reaction promoted by the union of the different atoms of the body; this force is transformed into thought and intellectual acts." In this definition they do not tell us how an unintelligent force is transformed into intelligent thought and action; how an unconscious force attained the attribute of consciousness, and so on with reference to all the soul attributes.

The materialistic comprehension of soul is on a level with Topsy's understanding as to her birth. When

questioned in regard to this matter she said, "I wasn't born, but jist growed up." And it naturally follows that the materialist's soul will be on a level with Topsy when death overtakes it and stops the growing process, the uniting of different atoms; hence the reaction promoted thereby comes to a standstill and annihilation would be the natural result in such case.

Scientists talk about chemical souls. Dr. T. J. Hudson tells us about tissue souls, which primarily would mean histionic souls, concerning which Haeckle says: "The tissue soul is the higher psychological function that gives psychological individuality to the compound multi-cellular organism as a true cell commonwealth. It controls all the separate cell souls of the social cells." We shall let the reader consider, digest and try to assimilate the meaning of the above cunningly worded definition, and then make a logical comparison; the verdict from a fair and unbiased standpoint could be nothing but favorable to our side of the question.

It has been computed that there are 600,000,000 brain cells, which would mean that many soul-entities in the brain alone. These, of course, would naturally be of the highest order, saying nothing of the untold billions of cell souls in the balance of the body, of all grades and degrees, and "that cell soul that controls all the separate cell souls of the social cells" would have a job on hand not to be envied. And as a cellular structure is constantly changing by the death and expulsion of the old cells, to be replaced by new ones, what becomes of the cell soul in such a crisis? Is it to die with the cell that

gave it birth, or will it come forth as a new cell soul in the new cell?

All intelligent people, regardless of religious or non-religious belief, will admit the prevailing fact that there is a power behind the throne, or rather on the throne, that originates all activities in the human organism, which under the law of harmony, often called chemical affinity, intelligently constructs atomic and molecular cell forms, and that this constructive power must exist before the atomic action forming the cell union can take place. In their strenuous endeavor to find a loophole of escape our materialistic friends thoughtlessly hitch their intellectual wagon before the horse of reason, and do not always know which way they are going or where they are "at," floundering in deep water without rudder or compass, not knowing that as long as they worship at the shrine of fallacy and error they cannot enter the temple of wisdom and worship the God of eternal truth.

Because of the generally prevalent opinions regarding the true classification and meaning of the terms soul and spirit, commonly held to be synonymous, it becomes necessary for us to clearly define the difference between the two, as factors in the triune combination called man. At the outset we admit that our contemporaries may seemingly have good reason for using the term spirit to convey the same idea we do when using the word soul. No doubt this incorrect form of expression is a lingering adherence to the old dogmatic ideas of the past. Simply because a sage, seer or prophet in olden time used the word spirit with such understanding does not make it the best term for us to use. There is even a possibility

of a mistake in translations, as translators to a large extent invariably color their translations with their own preconceived ideas and opinions, hence a true conception cannot be had from such authority. It is not the authority we want so much as the real facts. An opinion is worth nothing except so far as it is related to the real thing. The unity of truth, the co-relation of inherent ideas, the harmonious correspondency and fixed relationship of things, constitute the central charm of all intellectual efforts and of all research. The venerable Dr. Peebles says: "The terms soul, spirit, life, ego, sub-conscious self, I am, used interchangeably, constitute literally a confusion of tongues, unlike in the original and having different shades of meaning, and should be used with understanding based on a true conception of the human being. Discussion would be avoided if words and terms were rightly used, understood and applied." As long as the term spirit is used synonymously with soul there will always be trouble along the line of a clear conception of the primary constituent factors in the human being. This naturally leads to so many different opinions and views concerning the nature of psychological processes by which different phenomena are presented for investigation.

The investigators seldom agree in their explanations of any of these phenomena, for the simple reason that they have not a true conception of the human being, or rather the human soul in which lies concealed the true basis of all psychic phenomena.

If the term spirit is the correct one to use in place of soul, the term psychology should be changed to spirit-

ology. To attempt to define psychology as the science of the mind is absurd, for mind, like spirit, intelligence and other attributes, have their proper place on the scale of a true classification of powers, forces and faculties operating in the invisible realm of the human being, which will be clearly set forth in our next chapter.

PSYCHO-HARMONIAL PHILOSOPHY, when fully understood, presents truths that fall in line like dovetailed segments, held in place by the great law of harmony. By interlocking and welding these links of truths together the chain formed will be as strong as its strongest link, and when these links are closely examined there will not be found a single weak link in the chain. Behold the star of truth is risen and the truly wise men of earth come forth to welcome it.

“Soul sleeps in the stone,
Grows in the plant,
Stirs in the animal,
Wakes in man.”

“Sing on, O joyous soul, sing on!
Thy music is from heavenly spheres.
’Twill banish all our earthly fears
And turn to smiles our falling tears.
So, joyous soul, sing on!” —*Nettie.*

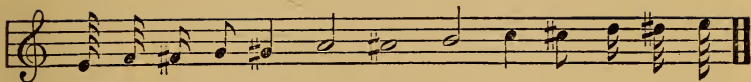
EARTH AND SPIRIT SPHERES



A MULTIPLE VIBRATORY HARMONIOUS RELATION EXISTS BETWEEN THE SEVEN SPIRIT SPHERES,
THE SEVEN PRISMATIC COLORS AND THE SEVEN MUSICAL NOTES ON THE SCALE

CHAPTER V

Chromatic Scale of E



SPIRIT

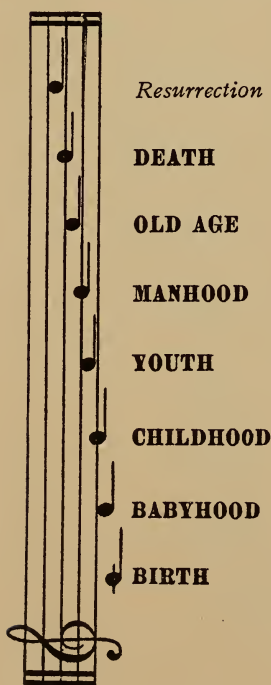
ONE OF THE PRIMARY CONSTITUENT FACTORS IN THE
TRIUNE COMBINATION CALLED MAN

The original meaning of the term SPIRIT, being Force (breath of life), will be strictly adhered to in this work. When using the term SPIRIT as defined in the subheading of this chapter we want to convey the idea that SPIRIT is that cohesive force which by its polar attraction, governed by Soul power, under harmonial relations holds together Soul and substance as a triune combination, exhibited in all physical and spiritual organic forms and structures, in visible and invisible realms of nature, generally known under following classification as physical and spiritual kingdoms:

Mineral	}	Physical kingdoms.
Vegetable		
Animal		
Man	}	The Connecting Link.
Spirit		
Angel	}	Spiritual kingdoms.
Archangel		

See colored plate No. 2.

This triune combination of SOUL, FORCE and SUBSTANCE (we use the term substance advisedly, being equally applicable to physical solid matter as to the most refined ethereal substance), when applied to man would mean SOUL, SPIRIT and BODY, interblended in such a way that separation under no conceivable circumstance can ever take place. It will always be SOUL, SPIRIT and BODY, hence it is illogical to talk about a disembodied soul—meaning soul minus a body. The body, be it physical, spiritual or any other kind of body, will always be adapted to the kingdom in which the soul is manifesting as life,



for the purpose of advancement on the great highway of evolutionary and progressive unfoldment. Whenever a change is made from one kingdom to another, death of the old body is the only process by which the change can be accomplished; which under natural conditions should only take place in the fullness of time, at a ripe old age, not only at three scores and ten, but at seven scores, a full octave as set forth in the adjoining diagram.

We are well aware of the postulation held by well informed modern spiritualists, that the human soul with its spirit body can and does, under trance conditions, separate from the physical

body, which is left in a state of coma, a seeming cessation of all physical and organic functional activities, in many instances simulating death; roaming through space at will or guided by spirit beings into spirit realms and other places as invited visitors from the earth plane. The same hypothesis holds sway in the mysterious doctrine taught by the Theosophists, where it is said to be a projection of the astral body at will, to some degree even in a semi-conscious state. The same phenomenon was called "doppleganger" in old German folk lore; by others called wraith, apparition and even objective thought form. These several propositions accepted as explanations of seemingly, and no doubt thought to be, actual self-experience, are simply sophistry resting upon nothing better than assumption and belief without any logical support or proof, resting on no basis of truth. If truth is desired and not a string of additional witnesses in favor of preconceptions and foregone conclusions, all biased and prejudiced opinions must be surrendered or held in abeyance until facts have been logically presented and proven to be true. Self-experience is by many held to be the best proof obtainable, but it is not always so, especially in psychic investigations, for self-experience may so easily be misinterpreted under a biased condition of the mind—education gives in many instances a bias to the mind—and often lands an honest investigator very far from the real truth.

The more we study the triune combination called Man in its various aspects and complexities, the more do we become most thoroughly convinced that a separa-

tion of the three primary constituent factors, Soul, spirit and physical body can, under no conceivable circumstances, ever take place except by and through the natural process called death. Death and disintegration of the physical body is the natural process under which the spiritual body may be resurrected and born into the next kingdom above.

This is the spiritual birth. Death is the only doorway by and through which the human SOUL-ENTITY can pass from the physical realm into the spiritual realm of existence. Each one of the several groups of animals is particularly adapted to its own provisional elementary environments, be it earth, water or air; change these environments and death is the natural result. A fish commits suicide when jumping out of a pond of water onto dry land. A mammalia commits suicide when jumping into a pond of water from which there is no avenue of escape. Of course we speak of those species adapted only to their own natural elements. It certainly would be suicidal for a human being to jump into kingdom come by a single leap, disregarding nature's provisional doorway called death; and then expect to pull himself back by the so-called magnetic cord connection and reestablish former normal activities, and again take up the thread of conscious existence in the physical realm just where he left off.

If there ever were such a thing as a miracle performed, this would certainly be the most incomprehensible; but there is no such a thing as a miracle, nor any supernatural power of any kind; all things have been, are

and always will be the result of natural laws and forces operating in their respective realms.

A physical illustration may better convey our meaning to the reader's consciousness: increase the tension of the E string on a violin from the natural tone to which it is adapted up to the corresponding note on the next octave above and see how quick it will snap in two. The higher up we go on the scale of being the more certain is disintegration an unavoidable result from change of environment, without a preparatory process of adaptation.

The E string on the violin, as well as all other things, has its limitation at the beginning and ending of functional activity; beyond this limitation nature has put up the sign of the skull and crossbones with the superscription, "He that enters here leaves all hope behind."

Nature in its forward march must by evolutionary processes, operating through the agency of birth and death, transform a fish into a reptile, a caterpillar into a butterfly, before they can become denizens of a higher octave and exist under new conditions and elementary environments.

In all the various departments of organic nature this seems to be the law of harmonial progressive reproduction which must be observed by the SOUL-ENTITY, marching from octave to octave on the great highway of evolutionary unfoldment.

When studying deeply into the trance state it becomes self-evident that there is no separation of the three primary factors, SOUL, SPIRIT and physical BODY, consequently we must look elsewhere for an explanation

that will solve the problem involved in the phenomenon of trance visions, as we will call those experiences supposed to be real visits in ethereal spirit realms.

No one will be called upon to at once accept our explanations without first becoming thoroughly familiar with the teachings of Psycho-Harmonial Philosophy as set forth in this work, where an overwhelming number of facts will be found to support and logically prove our allegations.

The subject of trance and all similar phenomena can not be discussed further in this chapter, for the student must first thoroughly understand the processes involved in producing the trance state and the laws that govern, which will be fully explained in the 8th chapter of the first octave, where we will present our new explanation of the mesmeric and hypnotic processes in such a clear and simple way that even if you are on a run you can read and fully understand it.

When using the term "a spirit" we intend to convey the idea of a spirit being existing in ethereal spirit realms; consequently the term "a spirit" will have the same relation to the organic form or spirit body, as the term "a man" has to the physical organic form or body. When a clairvoyant sees a spirit form or body it is always communicated to others by saying: "I see a spirit," just as when we see a physical form or body we say, "there is a man," or "we see a man."

The stereotyped phrase, "We are spirits now," cannot logically be used when we have a true conception of the meaning of the term; as long as we are physical beings on the physical plane we cannot be spirit beings

on the ethereal plane. A physical human being may be a spiritual being but not a spirit being. But if it be said, we are soul-entities now and here as much as we ever will be, with a proper qualification regarding limitations of physical conditions that we are subject to, the idea presented would be more in harmony with facts.

The ethereal spirit body is not a mould upon which the physical body is built to be slipped off and on as may be desired, as many well informed modern writers seem to think; the ethereal spirit body is built up simultaneously with the physical body, cell for cell, tissue for tissue, comprising the whole structure. Being such a wonderfully interblended combination of integral ethereal substance and physical matter, a separation cannot under any conceivable circumstance possibly take place except by and through the natural process called death, yet it must be understood that the ethereal substance exists first and that the physical, so-called, matter results from a condensation process under the law of transmutation which under harmonial force-relation transforms the ethereal substance into physical matter, that is, the two forms of matter appear simultaneously the moment the cell is organized—a harmonial reproduction on a descending and ascending scale—contraction and expansion, the two great principles in evolution. This process of growth and expansion can only take place in a natural order when harmonial relations exist between SOUL, FORCE and SUBSTANCE; hence only harmoniously related ethereal atoms can be appropriated by virtue of their adaptability to become polarized with the homocentric compound forming the whole structure,

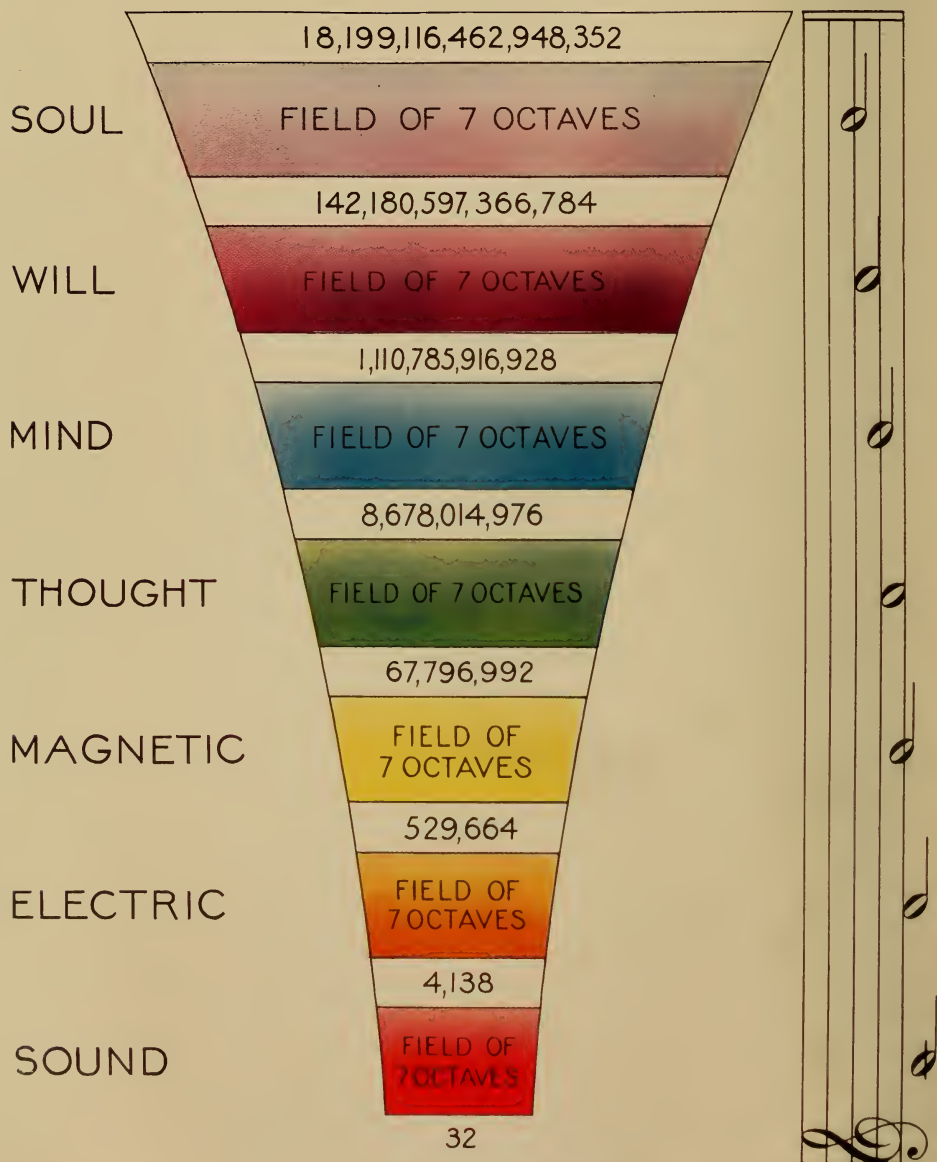
each atom playing its tune in the natural keynote of the soul according to its vibratory rate of motion.

This harmonious grouping of atoms and molecules is due to the invisible and intangible polar attraction of the soul-entity which results in manifestation of life-motion in the physical organism, through the higher faculties of WILL, MIND and THOUGHT. But as long as this combination exists in the physical realm it will be held there by natural physical laws, subject to limitations under existing predominant physical conditions and environments.

SPIRIT

“There is a mean, a state between,
What is named soul and matter,
That has a sway, is present alway,
Helps to draw and to scatter
The fragrant flowers, make sweet the bowers,
And the air, too, is active.
Who wholly sees, their changing degrees,
Or how each is attractive?
Ah! in all states, a power relates,
In a way known as spirit;
And in mankind, it is seen defined,
In a way to inspire it.
The pulses time with melody’s rhyme,
That without were distraction;
Spirit and Soul combined in the whole,—
Are the spheres of all action.”—*Lisle E. Saxton.*

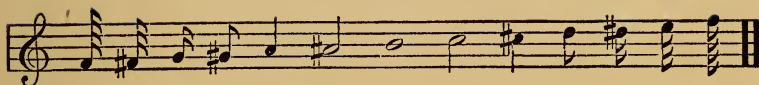
MICROCOSMIC SCALE OF VIBRATION



A TRUE CLASSIFICATION OF POWERS AND FORCES OPERATING IN
THE INVISIBLE REALM OF THE HUMAN BEING

CHAPTER VI

Chromatic Scale of F



MAN

THE APEX OF THE PHYSICAL PYRAMID OF FORMS

By the very nature of physical conditions the term MAN has become more and more related to the physical body which can be seen. It is only by and through the five physical senses that we can come in contact with and receive impressions from the external world. It is by and through these senses that we are able to compare and judge from the ever present element of contrast the relation one thing holds to another, hence differentiation in all departments of nature become only relative conditions.

To reiterate, the term MAN has by customary usage become a relative term, signifying the physical body which we see. If we think of an absent person, we always construct a mental picture of the physical form previously seen. If we speak of a person that we see walking at a distance, we always say, "There goes Mr. So and So," referring to the moving physical body, or personality

we see. Person means mask or covering, hence personality means anything pertaining to the covering or form; this definition will be strictly adhered to in this work.

The average human being never stops to think about that which causes the movement of the body. When you look at a clock you see the dial upon which the hands point out the time of day—you never think about the mainspring that causes the movement of the hands on the dial. When this movement stops for some cause or another, you say the clock has stopped, when in reality it was the mainspring that has stopped furnishing the mechanical force or power that moves the hands on the dial. This mainspring with its attendant mechanical works may be incased in different varieties of forms under different names, according to degree of complexity, yet in all cases the mainspring is there as the essential part of the clock, hence is in reality the clock, all other things that go to constitute a clock are subordinates. The mainspring is the central source of all mechanical motion in a clock.

In MAN all activities in the visible and invisible realm of his being are the direct result of the power inherent in the human soul, which is the mainspring, the essential, immortal part, to which all other constituent parts become relatively subordinate factors; hence the human soul is the body, but the body is not the soul but partakes of and manifests the nature and qualities of the soul; the various functional activities in the physical organic structure on the physical plane, and the spiritual organic structure on the spiritual plane of existence, which constitute prominent factors in individual exist-

ence, always tending toward evolutionary expansive unfoldment of inherent potentialities. These activities, infinite in variation and degree, we have designated as life-motion. This life-motion cannot be the result of the physical nor the spiritual brain only, for these organs have no more life-principle inherent in their millions of cells than any other part of the physical or spiritual organism. It is simply the instrument by and through which the human soul, through the faculties of *will* and *mind* produce all these activities and motions and govern the same along lines of least resistance; these activities in some cases become automatic when resistance is of a degree that does not necessitate a direct action through the *will*, hence are called involuntary actions in physiology to distinguish them from voluntary actions in which volition is the predominant factor.

We cannot accept the postulate of a wholly involuntary action in any part of the human organism, for that would mean an inherent power in that part exhibiting a so-called involuntary action; which cannot be true for various reasons that will be clearly explained in the second octave of this work. We simply here set up the claim that all activities, whether voluntary or so-called involuntary, originate in the human soul, where all power pertaining to the human being inherently resides. When by the process called death, the human soul with its spiritual form is separated from the physical organism, all functional activities of the physical organism stop; this so-called death causing all physical activities in the physical body to stop, appertains to the physical form or body only.

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

—*Longfellow.*

The materialist doubts the possibility of a conscious existence of the human soul after physical death, yet is ready to accept the theory of the indestructible quality of the matter of which the human form is constructed, claiming matter and correlated force will always exist because it has always existed; why then should not that which is potentially far above matter and force and possesses inherently the power to control and govern force and matter to the extent of being capable of building its own physical form, equally as well always exist in a conscious state, capable of exercising all its inherent attributes in a spiritual, organic structure on a higher octave of existence, conforming to the law of harmonial progressive reproduction.

The very evolutionary processes in nature prove that there is a great difference between inherent life-motion and force-motion, for whenever life-motion is exhibited in connection with force and matter as a result of inherent soul power, the evolutionary processes toward perfection are always along the line of expansion; whereas when motion is the result of correlated forces the evolutionary processes toward perfection are always along the line of contraction. These are self-evident facts in nature and cannot be successfully contradicted. No one need entertain any doubt about the immortality of the human soul, for all things are immortal, which means endless or everlasting existence. Nothing can perish or

be lost. The idea that immortality is a state or condition only to be attained by persistent efforts or by appropriating some one else's saving power, by faith or otherwise—who has been supposed to have brought immortality to light, when immortality has been the dominant idea in all religions in all ages of the past—cannot be true.

The idea of obtaining a thing which is legitimately ours by birthright would imply that all those not being able to make a successful effort and consequently failing to attain the immortal state, would perish and be eternally lost or annihilated is unthinkable and unscientific.

If only one atom, infinitesimal as it is, should be lost, the universe, as a whole, would be incomplete, balance and equilibrium would be affected, harmony and the blending of primary forces and elements would eventually cease to be the basic process in world-building. All cosmic activity would finally come to a standstill and annihilation would be the ultimate result.

Attainment of immortality only means a higher degree of planeal existence, with a corresponding higher degree of perfection and therewith connected happiness, manifested in wisdom, knowledge and power, with an ever-present desire for attaining yet higher degrees of perfection over in the beyond, hidden in the eternal future. "Be ye perfect as the Father in heaven is perfect."

"Go on, spotless mortal, in the path of virtue;
It is the way to the stars;
Offspring of the gods thyself—
So shalt thou become the father of gods."

By the indiscriminate manner in which the term

MIND has been used by modern writers and authorities it becomes apparent to every intelligent reader that MIND is not correctly understood, nor the term properly applied. The ambiguous definition and use of this term as synonymous with soul is unscientific and unfortunately always results in confusion, discussion and contradiction in which the true conception of the human being is plunged deeper into the cloud of darkness and mysticism, where factor and faculty, idea and thought, MIND action and *Soul* power become conspicuously distorted, and ambiguous and chaotic conceptions are inevitable.

We will now give a true classification of powers, forces and faculties operating in the invisible realm of the human being, based upon the musical scale. See colored plate No. 4, entitled *Microcosmic Scale of Vibrations*. The student will here study closely the corresponding multiple relations existing between this classification and the notes on the musical scale and the seven prismatic colors as presented in the rainbow in nature. Scientists have by actual measurements of radiated color vibrations ascertained that their vibratory rapidity of motion have a perfect multiple relation to their corresponding notes on the musical scale; and we teach that colors are simply the result of radiated color vibrations impinging upon our visual sense organs where the optic nerve system responds to these impulses, and transmits them to the optic nerve centers in the posterior cerebral brain, where the mind takes them up and according to educational capacity interprets the cipher message and transmits the result to the realm of consciousness where the particular color is seen as indicated in the cipher message

which consisted of a certain number of impulses per second related in frequencies to a corresponding note on the octave of sound vibrations. See colored plate No. 4. The perceptive faculty of what we call vision is located in the optic nerve center in the back part of the brain. The expansion of the optic nerve forming the nerve screen that lines the retina of the eye conveys to the optic nerve center in the brain all visual impressions of form. It is by these processes that we are able to form correct conceptions of quality and quantity of external material objects. And as the human being is preeminently a part and parcel of nature which has been shown to be established on a musical basis, it is obvious that the human being is at all times subject to musical laws, and, of course, there must be, and is, a perfect relation in the same way as all other things in nature are vibratorily related.

The low C and high C is the primate and ultimate and constitute the two extremes of the musical scale—yet perfect harmony. The fundamental law of every department of organic nature seems to be beginning and ending—Alpha and Omega—manifested in perfect and complete harmony. Two extremes meet, embracing each other in a homocentric blending process and become as one in polarity, expressed in most marvelous details in their mathematical and geometrical perfections. This procession of primate and ultimate forms the endless cyclic spirals of harmonial progressive reproduction in their march from octave to octave, sounding the Divine music of the spheres.

The student should understand that each one of the

seven notes on the scale on colored plate No. 4 represents seven octaves or a field of vibratory activity on the microcosmic scale of vibration, where certain definite manifestations of phenomena may be observed. This gives us 49 octaves in the range of Powers, Forces and faculties operating in the invisible realm of the human being. Add to these the 35 lower octaves belonging to the physical or visible realm of the human being, and we have altogether 84 octaves on the microcosmic scale of vibration, which is the range and limitation of all activities ascribed to the human being, the epitome of the Universe.

The figures given on the colored plate above referred to indicate the rate of frequencies of low C on first octave and high C on the seventh octave of each individual field, which again are represented by the seven prismatic colors according to their relative position on the octave of color vibrations, which comes in on G on the microcosmic scale, and their relations to MIND have been hinted at in the common expression, "Illumination of Mind." In our classification, based upon the musical scale and the corresponding seven prismatic colors, we place the human soul on B with violet as the correlated color. There is a range of vibratory activity from 142,180,597,366,784 vibrations per second, representing soul-power on low C on first octave—to 18,199,116,462,948,352, representing soul-power on high C on the seventh octave which again becomes the low C of the next octave, with multiple relation to white containing all the colors. White, with its multiple harmonial relation to high C, represents a series of octaves in the realm of infinitude, which, as the highest octave on the macro-

cosmic scale of vibration above the human soul, has been denominated THE ELOHIMIAN STATE—octaves of the Gods.

The human WILL comes next in order when descending the scale and has its position on A with its corresponding color of purple. There is a range of vibratory WILL powers from 1,110,785,916,928 vibrations per second on low C on first octave of this field to 142,180,597,366,784 on high C on the seventh octave. Next in order comes MIND, located on G with its corresponding color of blue, presenting a range of vibratory activity all the way from 8,678,014,976 vibrations per second on low C on first octave to 1,110,785,916,928 vibrations per second of vibratory MIND power on high C on the seventh octave. The WILL and MIND are always to be considered as faculties or avenues of expression and impression; the intermediaries by and through which the human soul comes in contact and does business with the gray matter in the brain—which results in life-motion in the physical organic form or structure, or impressive and expressive intellectual functions.

The impressional function of the MIND is to receive, interpret and transmit to the realm of consciousness all vibratory impulses coming from its own domain or from any other external source through the various nerve centers in the brain that govern the five physical senses whose duty is to receive and transmit all vibratory messages coming through the sensory nerve system connected with the five physical sense organs. This dual nerve system has been called in physiology, afferent and

efferent—efferent (carrying from), afferent (carrying to); in other words, the efferent nerve system is the avenue of expression and the afferent nerve system the avenue of impression.

The great Poughkeepsie seer, A. J. Davis, who had clairvoyant glimpses of the human brain, describes the convolutions to consist of seven distinct layers of brain cells. These layers or spheres of different shaped cells having alternate different shades of color tints, the innermost or first one being of a reddish tint corresponding to the red tinted band in the rainbow, and low C on the scale, is the most distinct. The other colored tints have a more direct correspondence to the location of the human being on the scale, which is a natural result of the relation the electric and magnetic forces hold to each other. This will be fully explained at the proper place in this work, also the noticeable fact of the red colored band being on the outside of the rainbow in the cloud.

That the human WILL should precede the MIND in our classification can easily be demonstrated by every individual that so desires, by self-study; for is not mind action governed through the will except when such action has become automatic by long continued functional activity under lesser and lesser frictions along lines of least resistance? Hence the MIND must be subordinate to WILL and have its position on the scale of classification accordingly.

The next in order as we descend the scale of classification is THOUGHT, located on F with its corresponding green color, with a vibratory range of activities from 67,796,992 vibrations per second on low C on first

octave of this field to 8,678,014,976 impulses per second on high C on the seventh octave. Thought *per se* is not an idea. An idea is often spontaneously born in the human soul or implanted by an external soul-entity through the great avenue of impression, but more often an idea is the result of sense impressions whereas thought is simply the result of mind activity on the brain cells; an idea that springs up in the human soul may after successive processes of volition and mind powers be referred to the intellectual department in the cerebral brain, where under mental processes it may be reduced to thought form, which ultimately may be crystallized and formulated into words and action in the little brain called cerebellum. These processes are the transference of the ideal into the actual, where thoughts become the feeding springs of correlated actions.

Some of our New Thought friends set up the claim that thought is the greatest power known, that the "power of thought created the world," etc. We think that the thoughtful reader can now clearly see that there is no inherent power in thought; thought being a result of MIND activity upon the brain is simply a vibratory force that has a perfect multiple harmonious relation to F on the musical scale. See colored plate No. 4.

Prentice Mulford is responsible for the paradoxical phrase, "Thoughts are things," but he never told us what kind of things they are; yet he is right, for that which is, is something and that which is something cannot be classed as nothing, hence thoughts are something, just that kind of a thing we have described above. We cannot think a new thing into existence, but we can think

about a thing that does exist. "As a man thinketh so he is," is a very much misquoted and misunderstood text; although it may seem plausible on the surface, it weakens and becomes obsolete when probed down to bed rock. It may be possible that translators are responsible for transposition of words here, which so often is the case when translators color their productions by preconceived ideas; we are rather inclined to believe that the Psalmist originally expressed his ideas correctly and no doubt said, "As a man is in his heart so he thinketh," and as he thinketh so he will act; these acts constitute estimated character which as an opinion of others becomes a supposed reputation. Reputation is what other people think you are. Character is what you really are. "From the heart goes out evil thoughts," etc.

A man is not a horsethief because he thinks about stealing horses; he thinks about stealing horses because he is a horsethief at heart; perhaps he is a horsethief from pre-natal causes before he could even think about stealing horses, and so on. To follow up this line of argument would take us too far afield. Whatever results may come from the act of thinking along lines of health conditions will be taken up and duly considered and explained in the second octave of this work, where it properly belongs. Now it is hoped that students will be able to make a proper differentiation between ideas and thought, between so-called power of thought and power of the human soul, where all power pertaining to the human being inherently resides.

On the next two descending steps on the scale we find the magnetic force on E and the electric force on D.

The magnetic force occupies a field of vibratory activity from 529,664 vibrations per second on the low C on the first octave and ranges through a series of octaves culminating on high C of the seventh octave with 67,796,992 vibrations per second. This field of magnetic force expressions represented by the primary color yellow, has its multiple relation to E on the musical scale. The phenomena presented in this field such as the X-rays and N-rays are not so well understood. Radio-activity as pertaining to the human body belongs to this field. Radio-active substances emanating from the human body have long been known and established as a fact, and if our scientists had not been afflicted with radio-active blindness they could long ago have discovered radio-activity in the human body and the steel magnet, both emanating a luminous force of a reddish tint from the south pole and of a bluish tint from the north pole without loss of mass. The student must here recognize the difference between the human electro-magnetic force and the electro-magnetic force radiating from the horseshoe magnet, the former having by virtue of the vitalization process taking place in the human being, become a vital electro-magnetic force (N-ray) or vital motive energy. The phenomenon of radium is but a demonstration of the principle of self-replenishment through and by exchange of force and substance metamorphosed in the vortex of inflowing energy at the neutral point; thus like the magnet constantly receiving harmoniously related cosmic energy which becomes transmuted into corresponding substance and regenerated into electro-magnetic energy

at the central vortex and projected through its positive and negative poles.

The electric force on D has a range of vibratory rapidity from 4,138 per second on low C on first octave and comes to the line of demarcation on high C on the seventh octave with 529,664 vibrations per second. In this field of vibratory activity represented by the orange color, the phenomena presented are well understood and classified by science. The electric and magnetic forces are very much alike and differ only in rapidity of motion, constituting a higher and lower order of positive and negative quality and when harmonious relations exist blend and become as one in polarity and are then called electro-magnetic—a compound. This can easily be demonstrated and may be witnessed in nature where it always results in equilibrium and balance. Look at the bolt of lightning projected from a positive cloud to a negative cloud or a negative point on earth; the blending of positive and negative forces of the two clouds establishes equilibrium between the two points. This subject will be more clearly elaborated on in the second volume, when we come to explain the vitalization process taking place in the human being to the highest degree of perfection because of the most perfect organized being occupying the very apex of the physical pyramid of forms.

Coming down the scale to low C, which represents the seven octaves of sound vibrations, commencing with 32 vibrations per second on low C, this being the lowest tone that can by the average person be clearly heard, and classified as low C, yet perhaps more than one octave below this sound can be heard, one-half of which may be

classified by a trained musician and tuner, but we must accept the average qualified person as a standard of measurement. The high C on the seventh octave with 4,138 vibrations per second, is the last tone that can be clearly heard and classified by the average person, yet sounds may be heard three octaves above, but the seven octaves will be accepted as the average limitation of the auditory sense perception of the human being. Yet to be more explicit, we may say that the limitation of sound vibrations ranges from perhaps 8 or 10 vibrations per second to 32,768 per second; above or below these limits the human auditory organs and nerves do not respond nor receive or transmit sonoric impulses, hence no sound is heard, although vibrations above this point may impinge and bombard the ear drum with no apparent result.

All vibrations are silent. This, of course, also includes sound vibrations, hence when a brass band plays a piece of music, no sound is really produced, they simply collectively produce a mass of harmonious or discordant silent vibrations. All those vibrations that blend are harmonious; those silent vibratory waves that strike crest against crest, bumping along like a train of cars that have left the track and run along on the railroad ties, are discordant.

The process of hearing is similar to the process of seeing, smelling, tasting and feeling, and when we explain one we have virtually explained all processes pertaining to the five physical senses. For example: When the silent vibrations of G on the fourth or middle octave impinge on or strike the ear drum with a frequency of 387 im-

pulses per second, the ear drum responds with the same identical number of vibrations per second, just as a tuning fork responds to another vibrating tuning fork of the same pitch. The same result is exemplified in the telephone receiver; these impingements of silent vibrations are taken up by the adequately arranged links of bone connections in the inner ear, called in physiology *malleus*, *stapes* and *incus*, which transmit the silent vibrations to the sensitive and receptively adjusted auditory nerve system, which receives and transmits these same 387 silent vibrations to the auditory nerve center in the brain. The central office, where the human MIND, like the telegraph operator receives the silent cipher message of 387 impingements or impulses per second, defines and interprets the number of impulses according to its educated capacity and transmits the translated message to the realm of consciousness where the human soul as an intelligent conscious entity hears the sound of G as a true translation of the cipher message of 387 impulses per second. People used to believe that the pain was felt in the finger or foot that was hurt, when the pain was really felt in the realm of consciousness as a result of the continuous messages coming from that part of the body affected.

Now we have made a comparatively clear explanation of a true classification of powers, forces and faculties operating in the invisible realm of the human being which the thoughtful reader will understand without any difficulty; and when this true conception of the human being is attained, with all details well in hand, the road leading to further advancement will be clear from all rubbish

accumulated during the long reign of superstition and ignorance that has culminated in a dense cloud of mysticism.

The five lower fields of activity in the visible realm of the human being are fairly well explained in physiology, hence no necessity of taking up that subject here. We shall duly consider all physical organic functions when we come to deal with the subject pertaining to pathology in the second octave. It has been shown that all evolutionary processes, whether they be along lines of contraction or expansion, always tend towards perfection, which would indicate that all things are moving on towards perfection, which, however, seems to be of such a nature that it can never be attained.

“On the shoreless ocean of eternity
The human soul progresses on
From lowest to the highest purity,
Always seeking what lies beyond.”

If the possibility existed within the human soul to reach a point of perfect transcendental perfection, no more knowledge to acquire, no more wisdom to obtain, all progress would inevitably stop right there and then. This would simply mean annihilation; for existence minus activity is unthinkable and unscientific. At this point of our analysis there are two propositions worthy of consideration: A continuous, eternal progress with identity preserved; or absorption into the Hindu Nirvana, that is, falling back into the original, everflowing, infinite soul-fountain, which would mean annihilation of self-identity. If the latter be true then all that had been accom-

plished along the great highway of evolutionary progressive unfoldment would stand for nothing, only marking the tracks of a fool's play. Yet we will admit that this latter proposition has many points in its favor, but as far as we ourselves are concerned we accept the former as true, for inasmuch as self-preservation is the axiomatic law of nature we shall at all times during all eternity strive for the preservation of our self-hood with that strong desire for existence which is inherent in the human soul. It is the keynote upon which the soul-entity first came into existence, which will always remain as the everlasting identity by which we will be known throughout all eternity. The fundamental law of nature is that as long as man exists on this mortal plane he should at all times enjoy health, happiness and prosperity. This is attainable only when man so adjusts himself to physical, spiritual and moral environments that there will be no friction, that all activities will move along lines of least resistance. This means perfect harmony in all the different departments of being, when each and every atom and integral part plays its tune harmoniously related to the keynote that governs upon all the 84 octaves, upon which the whole organization exists and is subject to.

With the soul as musical composer and director of this wonderful orchestra of life, the human being should daily and hourly be sounding the Divine music of eternal existence.

"In a temple so clean, pure and white
It will ever let in the golden light

Of truth, wherein the soul can see
The way to light and liberty."

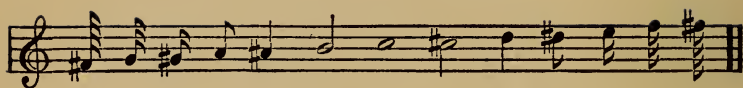
"This world is not conclusion—
A sequel lies beyond
Invisible as music
But positive as sound."

"The triune combination of man we can trace
In beauty of form and movements of grace.
No dangers, no obstacles,—nothing commands
The perfected man, on the apex he stands
The crown of the physical pyramid. Ah!
With pow'r to direct Nature's forces and draw
Her secrets from oceans, from mountains, from sky,—
A triune of harmony, errors decry.
A sage of creation he moves up the height,
The key of Earth's melodies, music's delight."

—*L. E. Saxton.*

CHAPTER VII

Chromatic Scale of F Sharp



AURA

THE HUMAN AURA ON F SHARP

The discovery of that wonderful substance called radium by Madame Sklodowska Currie, a Paris lady of scientific attainments, which possesses the property of radio-activity, that is, a continuous radiation of a luminous force without co-ordinate disintegration of substance nor apparent loss of mass, is a challenge to the truth of Professor Faraday's statement "that nowhere is there a pure creation or production of power without a corresponding exhaustion to supply it." This phenomenon of radio-activity has caused a change of conceptions as to the real nature of chemical activity, and it is now generally conceded by scientists and laymen that not only radium but many, if not all, material substances and organized forms to some degree display radio-activity. This new discovery refuses to fit into our present chemical system. It stubbornly refuses to obey all our carefully framed laws governing matter. It even threatens to

HUMAN AURA ON F SHARP



IN A PERFECT HUMAN BEING ON F SHARP THE PRISMATIC
COLORS IN THE AURA HAVE THE SAME POSITION
AS THEY HAVE IN THE RAINBOW

compel a complete revision of scientific teachings unquestioned during the last century. But in all these scientific speculations concerning this "new chemistry" science fails to recognize the true relation existing between Force and Matter, their interchangeableness under the law of transmutation which may be observed in every department of nature's domain wherever form and function is produced and carried on for the purpose of manifestation of life or life-motion.

The same phenomenon of radio-activity has long been witnessed in our commercial horseshoe magnet, which constantly emits and radiates force in space and yet loses absolutely none of its mass. These radiations are clearly seen by the clairvoyant, showing a beautiful tint of blue from the positive (north) pole and a reddish tint from the negative (south) pole, corresponding exactly to the blue tinted emanations from the positive (right) hand and the reddish tinted emanations from the negative (left) hand of the human being.

The phenomenon of radio-activity is but an objective demonstration of the principle of self-replenishment by exchange of substance metamorphosed in the vortex of inflowing energy; thus like the magnet constantly forming and generating electro-magnetic currents whose inflow and outflow are transmuted into substance and energy at its central vortex, or to be more explicit, as a number of atoms are being converted into their correlated force at the central vortex and projected into space at the north and south poles, a corresponding amount of energy inflowing at the neutral point is converted into correlated atomic matter to take the place

vacated by the former process, but we must understand that the two processes take place simultaneously—a stream of ions and electrons undergoing a double transmutation process in the magnet. However, let it be said that all living beings in their spiritual and physical form structures have luminous emanations radiating from their bodies; these emanations correspond in degree to the grade of matter forming the body and the complexity of the organization. The very atom is said to have an ethereal atmosphere of its own, even in the most solid compounds; this is proven by the fact that all material substances can be compressed into a smaller space than originally occupied in nature. Even the earth itself has an ethereal spiritual aura surrounding it outside of its atmosphere; these luminous belts or etheric spheres are constantly being formed by the ascending finer sublimated forces and substances emanating especially from human beings on the earth. These emanations “have been computed to approximately amount to thousands of tons annually,” which ascend upward through the atmosphere until coming to a point where levity is equal to the specific gravity, where the established equilibrium compels a halt and like the earth itself there finds a resting place—a home—in space, yet chained by the law of gravitation to its parent planet and rotates with the earth as an integral part thereof. (See colored plate No. 3.)

When we consider the enormous speed of these revolving ether belts, we have a clear exemplification of the most paradoxical fact in nature which declares that

A critical reader will notice that our table of vibratory reflected color rays does not correspond with the tabulated color vibrations of A. J. Davis in his "Stellar Key," which is here reproduced so the reader can by comparison clearly see wherein he is mistaken:

TABLE IN "THE STELLAR KEY"

Color	Length of Wave	Undulations per Inch	Vibrations per Second
WHITE.....
VIOLET	$\frac{167}{10}$ Mil. of Inch	59,750 Undulations	720 Bill. pr Sec.
PURPLE	$\frac{185}{10}$ Mil. of Inch	54,070 Undulations	658 Bill. pr Sec.
BLUE	$\frac{196}{10}$ Mil. of Inch	51,110 Undulations	622 Bill. pr Sec.
GREEN	$\frac{211}{10}$ Mil. of Inch	47,460 Undulations	577 Bill. pr Sec.
YELLOW	$\frac{227}{10}$ Mil. of Inch	44,000 Undulations	535 Bill. pr Sec.
ORANGE	$\frac{240}{10}$ Mil. of Inch	41,610 Undulations	506 Bill. pr Sec.
RED	$\frac{266}{10}$ Mil. of Inch	37,640 Undulations	458 Bill. pr Sec.



In the first place he does not comply with the common rule that is applicable in vibratory activity for determining the intervals comprising an octave. When he commences his scale with 458,000,000,000 vibrations per second he does not commence on low C of a natural scale but a quarter of a step below A on the sixth octave in the fifth field (see colored plate No. 4), and ends on G sharp with 720,000,000,000, which makes his computation nearly correspond with the scale of A major which commences with 470,000,000,000. Now add about 45,000,000,000 for the half step between G sharp and A, and we reach A with 765,000,000,000 which really in fact should be just double 458,000,000,000, which is 916,000,000,000. Here his computation falls short 151,000,000,000, which equals about two and one-half steps on his own octave, consequently his computation cannot be correct.

Our computation of radiated color vibrations is based upon the natural scale of C on the seventh octave in the fifth field with the same ratio of increase of vibratory activity as we have in any one of the seven octaves in the field of sound vibrations, consequently each and all color vibrations are classified according to their multiple relation to the notes on the musical scale.

The following diagram gives the comparative relation of increase of vibrations on each step and half step on our natural scale of C and A. J. Davis's scale of A major, where a striking divergency becomes apparent.

PSYCHO-HARMONIAL PHIL. "STELLAR KEY"

Colors

C Natural

A Major

On the 7th octave in the 5th field

On the 6th octave in the 5th field

WHITE

....62 Billions....

VIOLET.....

...114 Billions....

PURPLE.....

...102 Billions ...

BLUE.....

....91 Billions....

GREEN

... 42 Billions....

YELLOW.....

....76 Billions....

ORANGE.....

....68 Billions....

RED

.....

.....

.....

....62 Billions

.....

....86 Billions

.....

....45 Billions

.....

....42 Billions

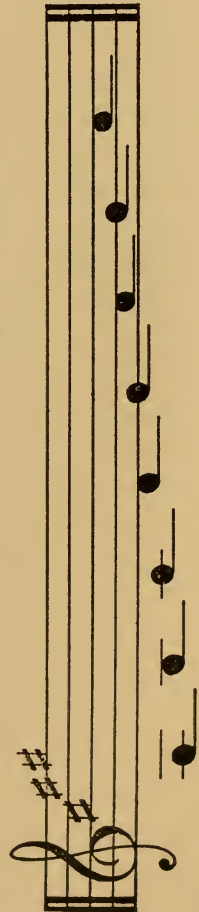
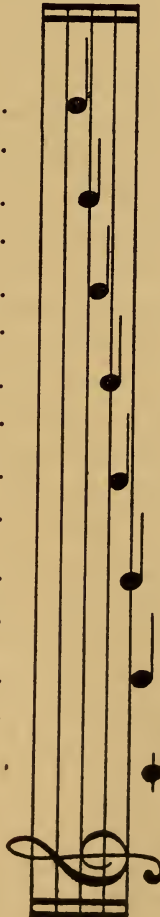
.....

....29 Billions

.....

....48 Billions

.....



In the same ratio as the length of the color wave decreases does the number of undulations increase as we go up the scale. This holds good in all the different octaves on the seven fields of vibratory activity on the microcosmic scale of vibrations.

Radio-activity or luminous emanations from the human body is now accepted as a positive fact. These emanations proceeding from the human body constitute the aura surrounding a person and is clearly seen by the clairvoyant to be the shape and form of an egg, hence was called by the ancient seers the auric egg. In this treatise of the human aura we shall principally deal with the aura of a person located on F sharp on the musical scale, because on this vital center, the messianic point, we find the most perfect human being, hence the most perfect aura displaying all the rainbow tints in the same order and perfection as we see them in the rainbow, but reversed in their position. (See colored plate No. 5.) It will be well to explain here the reason why the red color appears on the outside and the violet on the inside of the rainbow in the cloud, which is not true to nature. When the solar rays strike the raindrops at a certain angle the raindrops act as a prism with one refraction and one reflection. By this reflection the color bands in the rainbow become reversed just like we see them reversed in the spectrum; when the solar rays strike the raindrops at a different angle there are two refractions and two reflections which reverses the picture once more; hence the outside rainbow, although not so clear because of the two reflections, is true to nature, and is the true rainbow—corresponding to the teachings of psycho-harmonial philosophy.

In the human aura on F sharp a reddish tint colored band appears about half an inch from the body, followed next in order by the orange tinted band; these two bands of color tints we have learned to be lowest in vibratory color activity, and are the finer sublimated emanations from the physical body; the next two tints being yellow and green are the emanations from the spiritual body and become the most marvelous field for study, by virtue of the fact that here we find reflected the very thoughts, character, desire and emotional feelings of the human being, sometimes presenting lace-like geometrical figures in successive order by which the different characteristics of the human being may be readily interpreted. These figures have been seen to change instantly to conform with the person's change of thought and emotional feelings; an outburst of anger could not be better represented in nature than by a volcanic outburst and upheaval or the explosion of a bomb, yet this may actually be seen in the human aura. And at other times in different persons human characteristics may be read in the human aura by the display of dominant flashes of tints and shades of all descriptions as tabulated here below:

DOMINANT AURIC DISPLAY

HATE—Is indicated by sooty blackness lit up from within by flashes of scarlet red.

HIGH SPIRITUALITY—Pale lavender.

ANGER—Scarlet, deep red.

SELFISH AFFECTION—Dark red or rust color.

PRIDE OR AMBITION—Deep orange.

HIGH INTELLECT—Pale yellow.

STRONG INTELLECT—Deep yellow.

ADAPTABILITY—Emerald green.

JEALOUSY—Green shot with red.

DECEIT—Olive green.

PURE RELIGIOUS FEELING—Deep blue.

SELFISH RELIGIOUS FEELING—Deep blue with flashes of red.

RELIGIOUS FEELING TINGED WITH FEAR—Blue color, clouded with gray.

UNSELFISH AFFECTION—Deep pink.

LOVE FOR HUMANITY—Pink tinged with violet.

DEVOTIONAL AFFECTION—Heliotrope.

NOBILITY—Blue gray.

FEAR—Gray.

MALICE—Dark blue.

SYMPATHY—Pale greenish gray.

SELFISHNESS—Dark brownish purple.

SENSUALITY—Livid sanguinary red.

PURE AFFECTION—Bright red.

LOVE—Crimson.

The symbolical color display as given in the above table is not declared to be absolute, for inasmuch as it is only seen clairvoyantly the very nature of the case makes it possible and very probable that all clairvoyants do not see these things alike, hence the interpretation of color display as given above should first be verified by the amateur clairvoyant and perhaps interpretations suitable to some individual case may be necessary.

The next tinted bands come in rainbow order as follows: Blue, purple and violet. These are the emanations from the human soul and can only be seen around

persons of highly developed soul powers and most clearly when the human being is in a high state of ecstasy—when soul powers are brought to a high tension resulting in a great outpouring of soul force. Our language today lacks words of expression wherewith to describe these gold-rimmed cloud-like tints rising above the head and shoulders of such a person in that glorified state. It was frequently seen and described by the ancient as a halo surrounding a saintly person's head or a Messiah. The old Hindu Yogis called it the "Pingali" and said it spread from the right side, from the sole of the right foot to the top of the head and looked like the sun—a great circle of fire—and called it the vehicle of the "Divas." The "Ida Nadi" was said to spread out on the left side of the body, from the sole of the left foot to the top of the head and shone like the moon in brightness and was called the breath of the "Pitris." In all other human beings not located on F sharp, where imperfect harmonious relations exist between the primary factors, Soul, Force and Substance, the color tinted bands are presented in different disorderly positions with various degrees of brightness according to the person's different locations from the vital center of F sharp on the scale. The nearer their locations approach the two extremities of the scale the greater the discord which is displayed in the surrounding aura in a conglomerate mass of discordant tints, corresponding to their naturally diseased conditions of body and *mind* which, in their ignorance and neglect, they do not know how to overcome. In this pathetic state of diseased conditions the electrical streamers or striations that project at right angle from

the body, shooting outward through the auric tint colored bands in healthy persons, now droop down and appear as a tangled irregular mass, but immediately commence to straighten out as soon as vital forces are transmitted to the patient by a healer, hence by some called health lines.

The old Hindu physicians diagnosed diseased conditions from the various colored emanations proceeding from the wrist and finger tips of the patient. By using this clairvoyant method they did not have to ask the patient for symptoms, but always told the patient the attendant symptoms; but they were heathens, you know, and are not worthy of a following by a supposed higher Western civilization with several long centuries of practice and observations of etiological and pathological conditions of the human being, hence would know better than to diagnose disease from auric conditions which the modern physician cannot see or understand how to interpret. The Orient and Occident are always reversing one another's methods, even so in this case. The Hindu physician studies his case from cause to effect. The Western college bred physician studies his case from effect to cause, hence must know the symptoms before he can find the cause producing the effect.

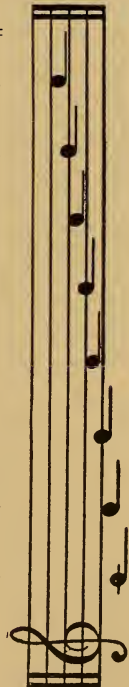
The human aura on F sharp, when the person is highly and harmoniously developed, extends outward from two feet to two feet and a half from the body. On the other hand, when no development has been attained it may not extend outward more than one or one and a half feet and very indistinctly at that. The colored rays from the finger tips we have often seen extend outward for more than two

and a half feet. At certain times we have observed the auric tint colored bands to form circles around the body, horizontally, with band above band from extreme lower point of spine to top of head. This makes a very interesting display with reference to harmonial relations between the several colored bands and the different parts of the body, brain and spinal cord they are associated with, as illustrated in the following diagram:

HUMAN AURA ON F SHARP

FORMING BANDS HORIZONTALLY AROUND THE BODY

Color	Brain and Nerve Plexuses
WHITE.....	CEREBRUM.....
VIOLET	CEREBELLUM.....
PURPLE.....	MEDULLA OBLONGATA
BLUE.....	CERVICAL GANGLIA.....
GREEN.....	THORACIC GANGLIA.....
YELLOW.....	LUMBAR GANGLIA.....
ORANGE.....	SACRAL GANGLIA.....
RED	COCCYX PLEXUS.....



Here the thoughtful reader cannot fail to notice the beautiful harmonial relations presented in nature wherever perfect harmony exists; this condition is often called at-one-ment with God, meaning a harmonious relation with cosmic laws, where there is no discord, no friction, no disease, no pain or suffering, but transcendent bliss, health, happiness and joy. This is the state of conditions attending a harmoniously developed human being located on F sharp, to which the human aura bears unimpeachable testimony. But do not understand us to mean that these conditions inhere with every one naturally born on F sharp, for although natural foundation exists, the inherent powers and potentialities may not have been developed. Hereditary tendencies and environments may induce abnormal development, and a reversal cannot but be expected, even prenatal parental impress must be taken into account; also planetary influences at time of conception and birth, which have a tendency to modify or intensify F sharp people as well as all other people differently located on the musical scale, which will be fully explained in the second octave of this work.

Would it not, to a large extent, revolutionize society if we all could see one another just as we really are? Would not the hypocrite, forger, horsethief, and murderer vacate his prominence in high places and slip back into alley-ways of society where he really belongs? and often have to change places with the honest, truly developed human soul that covers, perforce of circumstances, his body with threadbare garments, which indeed do not hinder a beautiful auric display which is an undis-

putable evidence of honor, integrity and all those characteristics inherent in a perfectly developed human being on F sharp?

But nature no doubt had a purpose in view when she hung a birth veil over the clairvoyant sight and obscured all these distinctions and differentiations in society. We could not have a musical scale without low and high C and all intermediary notes; we could not have a world, systems or constellations without these differentiations on the scale of vibration! Unity and diversity, harmony and discord, positive and negative, primæ and ultimate, beginning and ending, seem to be the universal law in the various departments of organic as well as inorganic nature.

‘Environs with a subtle force,
From fluids blent within,
Each aura holding full its power
To bless its every kind.’

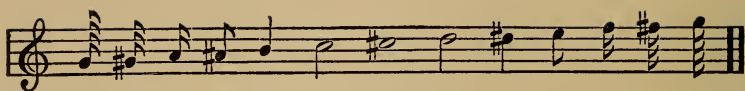
—*M. A. Congdon.*

“Back of all, a rainbow riseth,
Hoop of promise for all time,
And the magnet of our body
Was drawn from it line on line.
In the center of the rainbow
Music played for Nature’s dance;
Music, rhythm, soft and low,
Nothing ever came by chance.”

—*Wanda.*

CHAPTER VIII

Chromatic Scale of G



MESMERISM AND HYPNOTISM

We have now come to a subject that demands a most careful and exact analysis that a true explanation of cause and effect may be given to the honest student and investigator of mesmeric and hypnotic phenomena,—an explanation that will appeal to the reasoning faculty and be understood by all intelligent readers. We admit, however, that a thorough and comprehensive understanding of this great subject cannot be realized until the student has carefully studied and become familiar with our explanations of all associated subjects throughout this work; especially as it involves a clear and true conception of the powers and forces operating in the human being which have been partly explained in the sixth chapter of this octave, and a comprehensive understanding of the vitalization process taking place in the human being which will be fully explained in the seventh chapter, second octave. In this chapter we shall from the standpoint of PSYCHO-HARMONIAL PHILOSOPHY

present a new and original definition of mesmerism and hypnotism with a new and original explanation of the hypnotic processes taking place between the operator and the subject and the various phenomena resulting therefrom and their effects upon the human subject.

We shall endeavor to make clear the processes involved in suggestion (so-called) and its relation to the hypnotic state. All explanations advanced, or conclusions arrived at, will be based upon the musical scale, the most solid foundation extant. We hold that a theory, if properly presented and resting upon a solid foundation of well-established facts in nature, will be capable of explaining all the facts connected with any psychical or physical phenomena including mesmerism, hypnotism, and healing. If a theory fails to explain all the facts connected with a given phenomenon, such a theory cannot be true, although it may be presented in a logical manner; hence we reiterate: A true system of philosophy must rest upon a solid foundation and any theory or proposition advanced from such a basis, if properly stated, must necessarily explain all facts connected with any phenomena, be they of a psychical or physical nature. We go still further and say: Such a system of philosophy will necessarily be in harmony with all things in visible and invisible realms of nature.

Can any one dream of a more solid foundation than the all embracing musical scale, which we have already shown to be related to all things in nature, or rather nature itself is established upon a musical basis. Consequently all things in nature, including human beings by virtue of their multiple vibratory relation to the thir-

teen notes on the chromatic scale, are at all times subject to musical laws. We have already shown that the fundamental law of harmony governs in all the different realms or departments in nature; that the whole universe hangs, so to speak, upon the cosmic law of harmony, which really governs all psychical and physical phenomena. These propositions cannot be successfully denied or contradicted. Is not harmony inherent in the musical scale? Hence we boldly declare that the most positive proof of the truthfulness of an explanation of any phenomena, of a psychical or physical nature, exists in the law inherent in the base upon which the phenomena rests. It, of course, necessarily follows that the explanation must rest upon the same basis and consequently must be true regardless of what any one may think or believe. Simply believing a thing to be true does not necessarily make it so. It may possibly be the exact opposite of truth, which is falsehood. Truth and falsehood are exemplified in the two extremities of the musical scale on high and low C, and there are all kinds of degrees of truth and falsehood represented by the different degrees of vibratory motion in the intermediary notes on the scale culminating in primate and ultimate of the two extremities—low C the primate, high C the ultimate. These facts we cannot get away from, hence we are forced to accept the axiom: That there is no truth so great, so positive, but that there also is at the same time a speck of falsehood connected with it, and that there is no falsehood so low and perverted but that there is at the same time an infinitesimal degree of truth connected with it. Apply this to harmony and discord which constitutes music;

apply it to heat and cold which constitutes temperature; apply it to light and darkness which makes the blue sky;* apply it to positive and negative forces which constitute energy; apply it to good and evil which constitutes morality and immorality; apply it to all things in nature and the result will be the same, and because of its universality it becomes a universal law and we cannot get away from it.

Let us here give an objective illustration of truth and falsehood; true facts or the reversal thereof. Play a beautiful piece of music from some of our great musical composers on a Victor phonograph, which being a true rendering of recorded melody would be truth. Now let the power spring run down, move the sound box to the other side of the disk, place the needle point at the end of the piece just played, reverse the motion of the disk

*The blue sky is a phenomenon resulting from a blending of refracted and reflected light from below and darkness from above, which meet and blend in the outskirts of the earth's atmosphere. This same phenomenon is produced in the same way in the famous Blue Grotto on the island of Capri in the bay of Naples. This cavern, under one of the mountain walls, has a narrow opening at the edge of the waters of the bay, which extends into the cavern which is 175 feet long, 100 feet wide, with ceiling 41 feet high. This entire space seems to be lit up with a glowing indescribable blue tint, which is most perfect in the morning of a clear day between the hours of nine and eleven. At this time when the sun shines at a certain angle over the mountain, the light being refracted and reflected by the water in the bay finds its way into the cavern and blends with the darkness in the cave, producing the same phenomena we observe in the sky.

Light does not travel through interstellar space, from sun to planets, as commonly supposed. The light observed on a planet is born in the planet's atmospheric environments when the face of the planet is turned toward the sun. For a logical support of this proposition we submit the following quotations from eminent scholars and philosophers. Dr. Rodgers says: "Brilliant and dazzling though the sun really appears, its brightness, like its heat, is but seeming. The same process which develops sun heat also develops sunlight. It is now well known that light diminishes in the direction of the sun, in the same ratio as heat diminishes." Captain Abney, of the Royal Society

and you will have a reversed rendering of that music from end to beginning which is the opposite of truth—truth reversed—and we call it falsehood. Thus in the same way truth may be falsely rendered and distorted and by such reversal become a falsehood, capable of being again reversed and rendered in its original purity and beauty. It is simply a juggling with the two opposites, the transformation of the ultimate back to the primate and the primate into the ultimate. Truth is not and cannot be destroyed; it exists in the very midst of the lowest falsehood. When listening to the reversed music from a phonograph, the ascending and descending pitch of the notes also become reversed, yet the same sound is there and can be recognized, although false and discordant. If any one wants more fun along this line of experimentation, put on a disk bearing the record of a good

of London, found upon measurement "that at the elevation of simply one and one-half miles the light of the atmosphere was only from one-tenth to one-twentieth as great as that at the surface of the earth. At a little over three miles the sun appears no brighter than the moon, and at four miles the sun's rays are no longer capable of producing the rainbow colors of the solar spectrum. The yellow only is seen, and that without lines.

"Brilliancy is not a quality inherent in the sun. Its dazzling brilliancy, so far from being located at the sun itself, is actually confined to the earth's surface."

Dr. Miner, in his *Cosmic Evolution* makes these remarks concerning sunlight:

"The power that appears upon the earth as sunlight is awakened within the earth's atmosphere, and like the power of gravity gives back to the sun just as much as it receives. As well might water flow up the side of mountains, or stones and rocks be lifted into space as the mists of the ocean are lifted, as that the light and heat from the sun should be radiated millions of miles across free space to the planets.

"The sun and planets are vast magnets revolving in a sea of electromagnetic force. The light of the sun is confined to its own sphere of radiance. So is the light of the earth evolved at the base of its incumbent atmosphere, where the gravital sun currents and earth currents meet under the disturbance of the non-conducting atmosphere."

According to the latest reports it has been ascertained by scientific

talker and listen to a speech rendered backwards from end to beginning and a jargon not even resembling a foreign tongue will impinge on your sense of hearing with all the horrors imaginable, still the same voice is there and can be recognized. "Truth starts out as truth, from the fountain head of truth, but by the time it gets to our imperfect physical sense perception it has become more or less distorted, yea, even reversed and thus becomes unadulterated falsehood."

"Errors, like straw upon the surface flow,
He who would search for pearls must dive below."
—*Dryden*.

The present accepted explanation of hypnotism and therewith connected phenomena given out from materialistic viewpoints from a reversed or false basis, resting on nothing better than assumption and belief with their various discordant theories, resembles the jargon coming

experiments with miniature balloons carrying special self-recording instruments, registering altitude and temperature in the upper regions of the atmosphere, that there exists at the height of 46,680 feet above the surface of the earth a temperature of 111 degrees below zero, Fahrenheit.

In Psycho-Harmonial Philosophy we teach that the sun is a great electro-magnetic dynamo, constantly emanating and projecting in space electro-magnetic impulses, which when striking the atmosphere of a planet produces light and heat by friction in its passage through that planet's atmosphere, hence the degree of light and heat upon any of the planets in a solar system depends upon the density of the planet's atmosphere and not upon the distance the planet may be located from the central sun. This wise provision in nature makes it possible for all the planets in a solar system to be inhabitable. As the principle of self-replenishment in all radio-active processes is reciprocal, the sun receives just as much electro-magnetic force back from space as is projected into space, and thus equilibrium and balance is constantly maintained in the universe, that is, perfect balance of harmonial force relations between the millions of solar systems constituting the universe.—AUTHOR.

from a reversed piece of music played on the phonograph. These theories have been formulated to explain some of the observed facts; then the attempt is made to prove the theory with the facts which may have been reversed in the analyzing process.

The result is obvious when any one undertakes to explain psychic processes from a materialistic standpoint. The standard of measurement must be adapted to the thing to be measured; silks and ribbons can be measured with a bushel measure no more than potatoes can be measured with a yardstick. Reverse the standard of measurement by giving the bushel to the drygoods merchant and the yardstick to the groceryman, and we would have another jargon similar to the reversed phonographic experiments.

We expect to prove that the basis of all hypnotic phenomena lies in the dynamic power of the human soul, manifested through the *will* and *mind*, consequently the standard of analysis must be adapted to or capable of explaining psychic processes. By this method of analysis we are enabled to reason from cause to effect and not from effect to supposed cause which so far has eluded the grasp of materialistic psychologists, hence no clear explanation of hypnotic processes has ever been given. This has been admitted by one of the directors of a psychological college in Chicago when he said, "Let it be clearly understood that no thoroughly satisfactory explanation of how hypnotism produces the impression of ideas antagonistic to the operator is yet at hand."

This explanation can never be found as long as psychological processes are measured by mental philosophy's

yardstick. Psychology today is simply mental philosophy in which *mind* is mistaken for soul, *mind* action upon the brain mistaken for soul activity through the WILL and MIND. Changing the term *psychology* to *mindology* would be more consistent. To undertake to explain psychological processes under a false conception of powers and forces operating in the human being, will inevitably result in a jargon that cannot be understood. For when reversed truth is analyzed it is found to be nothing but error and fallacy with a sprinkling of truth. We want it to be clearly understood that we have only been referring to the psychic processes in hypnotism and not to the various methods by which hypnotic phenomena may be obtained in a suitable, sensitive subject; these being well understood it is not necessary for us to deal with that part of the subject, but rather explain those processes so long covered with clouds of darkness and completely enshrouded in mysticism.

The hypnotic processes were well understood by the ancient Egyptians and practiced by them long before the Christian era, if we are to judge from legendary history well supported by recently discovered sculptures and hieroglyphics in tombs and temple ruins of these ancient people, who no doubt had received this knowledge from the more ancient races of people in Persia and India with whom they had commercial relations.

We read in A. J. Davis's "Divine Revelation," page 417, as follows: "And it was at this time (long before Moses) that the Egyptians and other Eastern tribes discovered the power and art of inducing abnormalness by various gestures and manipulations. Persons who were

very susceptible of being thus influenced were selected and brought into the presence of the king's counselors who would affect them physically and make them appear as if dead, inducing the sleep which they supposed was necessary in order that they might have direct intercourse with, and receive advice from, the deities, for they could not always dream as they chose, and so in order that a dream might be had whenever desired they would throw these persons into a state corresponding to death and receive from their lips while in that state, an indefinite expression of a dream which was interpreted by the counselors and held to be true and divine."

And again from page 443 we quote:

"Joshua was naturally well constituted, both physically and spiritually, and his mind was rendered the more fertile and susceptible of correct instruction by being influenced by the manipulations of Moses." See Deut. last chapter, ninth verse.

And on page 444 the same author says:

"Joshua, being rendered susceptible to interior impressions by being subject to abnormalness, could with ease and precision prophecy many things. 'And the Lord said unto Moses: Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and thou shalt put some of thine honor upon him that all the congregation of the children of Israel may be obedient.' Num. xxvii, 18, 20.

" 'Baruch, the son of Neriah, wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him.' " Jer. xxxvi, 4.

This, no doubt, was another similar case of manipu-

lation of a sensitive, who, after the state of abnormalness had been induced, spoke while in the unconscious state or trance the words that Baruch recorded.

The knowledge of this and kindred subjects possessed only by the high priests of the temple services were almost entirely lost during the dark ages until at last Dr. Mesmer, of Vienna, rediscovered these lost treasures so long buried under a cloud of ignorance and superstition.

After many years' practice and experimentation Dr. Mesmer at last, in 1775, formulated his discoveries into twenty-seven aphroisms which he sent to several academies in Europe. These aphroisms contain Dr. Mesmer's doctrine clearly and briefly expressed, and it is important to become familiar with his teachings as many true things are expressed therein. Dr. Mesmer advocated what is commonly known as the magnetic theory, claiming that by touch a magnetic force was transmitted from the operator to the subject, which in some way produced the so-called magnetic sleep and all the various phenomena which he produced. He also found by experimentation that there was a difference between animal magnetism and the magnetic force emanating from the lodestone, or magnetized metals, but he never explained the difference further than to say that the former was a curative agent, whereas the latter was not. His experimental methods of producing the various phenomena has since that time been practiced and known by the name of mesmerism.

Dr. Braid, the eminent English author and close observing student of psychic phenomena, formulated a

theory some years later, claiming that Dr. Mesmer was mistaken in teaching that magnetism was the basis of the mesmeric sleep and all other phenomena produced by the Mesmeric method; holding that magnetism had nothing whatever to do with the phenomena which were simply the result of suggestions given by the operator when the subject in a passive state was gazing at a bright object. He was thus enabled to produce the different phenomena without touch or magnetic passes. Dr. Braid, thinking he had discovered something new, gave it the name of Hypnotism, derived from a Greek word meaning sleep, and thus distinguished his system from the magnetic theory of Dr. Mesmer; and hypnotism has from that time been the commonly accepted term by all leading authorities.

When we come to deal with mesmerism and hypnotism as a therapeutic agent in the second octave of this work, we shall clearly explain the difference between mesmerism and hypnotism and show wherein Dr. Braid and Dr. Mesmer were both wrong and both right, but for the present we shall, for the sake of convenience, prefer to use the long-established term hypnotism. A little later on Dr. Liebeault, of Germany, claimed to have discovered the law of suggestion, and in order to have something to suggest to that would in some way support the theory he advanced, the theory of a subjective and objective mind was invented and manufactured to order, supposedly to fill the bill of particulars, and is now claimed to be the basis of hypnotism.

We can in no better way show up the inconsistent, self-contradicting, illogical, unscientific and irra-

tional hypothesis of a supposed subjective and objective mind than by quoting Mrs. Florence Huntley's clear-cut exposition of this false theory, which completely overthrows and demolishes this invented theory as a working hypothesis which is erroneously held to constitute the essential basis for present accepted explanations of hypnotic phenomena, and that all the splendid arguments supposed to support the law of suggestion, as now explained, are unscientific and without any foundation to rest on better than assumption and belief, hence to a logical, scientific investigator such a supposed law becomes no law at all.

Here follows Mrs. Huntley's uncontrovertible statements:

"The examination of the subjective and objective *mind* formula or hypothesis presents among others the following curious and most interesting results, *viz*:

"On page 30, 'Law of Psychic Phenomena,' it is declared that 'the objective *mind* is merely the function of the physical brain.' On page 199 we read, 'The subjective *mind* exercises complete control over the functions and sensations of the body.' It therefore controls the objective *mind*.

"The subjective mind of an individual is as amenable to the control of his own objective *mind* as to the objective mind of another." Page 31. If the subjective mind is constantly amenable to control by suggestion of the objective mind, the objective mind, therefore, controls the subjective mind—that is to say, the subjective mind exercises complete control over the objective mind (which is only a function of the body) and at the same time is con-

stantly amenable to control by suggestion of the objective *mind*.

"In other words, the subjective mind controls a function of the body and is controlled by that function at the same time. Reduced to its simplest expression this means that the subjective *mind* constantly controls the objective *mind* and is itself at the same time constantly controlled by the objective mind. And so, according to this theory the subjective mind controls the objective mind and the objective *mind* controls the subjective mind, and there you are. It is now in order to inquire which mind is in control. This would strongly suggest that the theory is in grave need of repairs.

"If the objective mind controls the subjective mind, and is in turn controlled by the subjective mind, then it follows that the objective mind controls itself by controlling the subjective mind which controls it. Also, if the subjective mind controls the objective mind and the objective mind in turn controls the subjective mind, then it follows that the subjective mind controls itself by controlling the objective mind which controls it.

"This means that the objective mind controls itself and the subjective mind controls itself. This last proposition seems perfectly reasonable, but if it be true that each of these two minds controls itself, how is it possible for each to be controlled by the other? On the other hand, if each is controlled by the other, how is it possible for it to control itself?

"It is easy to understand how a snake might swallow a frog if the snake was large enough and the frog was small enough. It is also possible to understand that

a very large frog might swallow a very small snake, but human reason pauses at the proposition that a snake and a frog may swallow each other at the same time. It is possible that a 'working hypothesis' might be constructed which would compel them to do so, but if so, such a hypothesis would, in science, be thereby proved false. It must, therefore, be clear that such a theory as a 'working hypothesis' who delegates to each of the two minds complete control of the other, is false. It is, therefore, unscientific and without value.

"It follows that all the arguments concerning the subjective and objective mind theory, based upon this working hypothesis, are sophistries pure and simple; but this is only the beginning, there are many other equally absurd and illogical results which follow from the sophistries involved in the original 'working hypothesis' which cannot be covered in this article."

We cannot see how students and investigators can continue to adhere to the subjective and objective mind theory with the above logical explanation staring them in the face. It is clear enough for a wayfaring man to be able to change his course in the right direction, and it is hoped that we have now completely demolished and entirely done away with the subjective and objective *mind* fallacy, and that our readers will now stand free and unbiased, ready to receive and accept our new and original true explanation of hypnotic processes and therewith connected phenomena resting upon the most solid and scientific basis in nature.

The first thing in order is to have a correct scientific yet simple definition of the term hypnotism that will

involve no ambiguity that would tend to destroy its scientific value. Before introducing our definition it becomes necessary to quote a few definitions from leading authorities in this country and Europe, that the reader may be able to compare and judge their relative value and discriminate between the false and the true; between the harmonial melody of the masters and the discordant and disconnected jargon of fallacy.

Every student familiar with the literature on this subject must be acquainted with the fact that the leading authorities are at variance and differ very materially upon almost every essential phase of the subject. They disagree upon the methods of inducing the hypnotic state or condition; they have different theories (resting on no foundation) in regard to the nature of the forces employed in hypnotic processes. They do not agree in reference to the nature of the relation existing between the operator and the subject, before and during the continuance of the hypnotic processes. Divergent, contradictory and in many cases assumed statements occur in their various definitions of the subject. These inharmonious and contradictory views and theories of leading authorities can be interpreted to mean nothing but a proof positive that their teachings are anything but true, for please remember that an explanation of processes and resultant phenomena, if true, must be in harmony with all things in visible and invisible realms of nature.

A most curious definition advocated by many professional hypnotists and teachers runs something like this: "Hypnotism is personal magnetism." "Personal

magnetism is suggestion." "Suggestion is hypnotism and hypnotism is based upon suggestion." And again: "Personal magnetism is [said to be] the art of pleasing." Any comment upon the juggling with these terms would be relatively ridiculous, hence we shall let the reader analyze and figure out these definitions while we present a few others.

A well-known leading professional hypnotist defines hypnotism to be, "A conscious or unconscious suggestion given by one person and accepted in a conscious or unconscious state by another."

In this definition an attempt is made to define the method by which the hypnotic state is induced and the consequent hypnotic phenomena produced, both supposed to be the result of suggestion, hence this definition does not in any way define what hypnotism really is, neither the term nor the processes. An eminent German professor defines hypnotism to be, "A condition in which a suggestion has an exaggerated effect." This definition deals only with the hypnotic state or condition after it has been induced and does not in the least define the processes by which this state or condition has been induced, hence is only a partial definition; besides, a suggestion given after the hypnotic state or condition has been induced is never exaggerated but really falls short in a degree corresponding to the degree to which the hypnotic state has been induced.

A very popular and eminent professor in psychology in a leading university in ——— state, gives the following definition of hypnotism:

"Hypnotism is a science based upon the belief [note

the belief] in two selves to each finite body; the *mind* self and the matter self; the subjective superior self and the objective inferior self which is governed by the subjective self." In commenting upon this definition we will refer the reader back to pages 123, 124 and 125 in this chapter, where the subjective and objective *mind* theory has been proven to be false and thrown aside as valueless. To use the term "finite body" would imply that there could be such a thing as an infinite body—who ever heard of such a thing as an infinite physical body? A personal god (personal implies body or form) might have a physical body, but how a personal god could be an infinite god in a finite physical body is too great a strain upon human comprehension, yet we have such intimations from a conspicuous modern educator in one of the foremost universities in our land. We shall offer no comment on his terms "mind self and matter self," for that false theory has already been thrown out of court and cast into the rubbish pile to perish in company with all other false ideas and theories. The very fact that he uses the term "belief" will relegate his definition to the realm of ambiguity, hence of no value to scientific students and investigators.

Another definition must be noticed, especially as it comes from an eminent, leading spiritualist teacher, author and M. D., with recognized authority on psychic subjects, and should be of great value to students and investigators of psychic phenomena resulting from hypnotic processes. This venerable and highly respected doctor says that "Hypnotism is a temporary sleep of various degrees; a mental condition exerted upon a

sensitive subject by a conscious operator influencing and controlling the voluntary powers." This definition, like the preceding ones, deals only with the effect taking place in the sensitive subject after the hypnotic state or condition has been induced. There is no allusion to the processes by which such "a mental state or condition has been exerted upon the sensitive subject." The subject's WILL power is never at any time controlled by the conscious operator.

An unknown, yet important and conspicuous, author defines hypnotism as follows:

"The process by and through which a hypnotist holds and exercises control of the *will*, voluntary powers and sensory organism of his subject." This definition mentions the process by and through which control is brought about and exercised during the continuance of said process; but whatever that process is or ought to be, is to the student investigator still a profound mystery and left for him to unravel as best he can. We will here most emphatically enter our unqualified denial of the supposed control of the sensitive subject's *will* by the operating hypnotist. To maintain, hold, assert and assume that the *will* of a sensitive subject is controlled by the operating hypnotist does not in fact make it so even if the arguments in its favor should be seemingly logical and convincing. A positive proof resting upon the fundamental law which governs hypnotic processes and hypnotic control must be given in order to enforce scientific value. This very essential point in hypnotism will be fully explained in this work and we kindly ask our thoughtful readers to suspend judgment until all the

facts in the case have been presented and explained, all resting upon the most solid basis—nature. Then are we willing to rest the case for final judgment before the court of intelligent and unbiased student readers.

In Foster's *Encyclopedic Medical Dictionary* we find the following definition of hypnotism: "An abnormal state into which some persons may be thrown by the exercise of another person's *will*; characterized by the suspension of the *will* and consequent obedience to the prompting of suggestions from without." In this definition "a suspension of the subject's *will*" is claimed "to produce consequent obedience to suggestions given by the operator or some one else," but mark well the author does not say that the operator has "suspended the subject's *will*." For, indeed, there is no call or necessity of the operator suspending or controlling the sensitive subject's *will*; for does not the subject willingly and according to agreement entered into before the hypnotic processes were commenced, suspend or hold in abeyance his own *will* and voluntary powers, which when lying dormant, as it were, in passivity, constitute the requisite conditions for inducing the hypnotic state!

If we should ask a certain person to do something for us, and he is willing and agrees to do it and does do it, will any sane man say it is necessary for us to compel him to do a thing that he has already done? To deny this would be as absurd as to hold that a hypnotist by suggestion controls the *will* and voluntary powers of his subject. As a general rule, the hypnotic processes cannot be forced to the point where hypnotic phenomena become possible unless the sensitive subject is willing and

fulfills his part of the contract, which is to enter no protest or in any way interfere with the processes, but lay still with his own *will* in passivity that the operator may (if the necessary harmonious relation exists) switch in between the subject's *will* and *mind* and by virtue of the blending process become the controlling factor and direct the *mind* activity upon the brain and thus control the sensory organism and all functional activities, mental and physical.

This is a provisional law in nature and holds good, as a rule, with only a few exceptions, where prior conditions exist that will enable the hypnotist to induce the hypnotic state in a subject entirely unconscious of such an attempt being made. Some teachers of hypnotism claim to have discovered a method by which they often succeed in hypnotizing a great many people against their *will* who have never been operated on before. This may be true in some cases already referred to and in other cases hypnosis may be induced in a lower degree, yet a great deal of allowance must be made in favor of the interested party making such statement.

In the face of all these controversies and different opinions we shall boldly proclaim our new and original definition of hypnotism and explain the processes leading up to the production of hypnotic phenomena. These explanations will be based upon the musical scale, in which is inherent the great fundamental law of harmony on which the whole universe hangs. The law of cosmic harmony governs all nature, hence nature is most certainly established upon a musical basis, and it follows that the hypnotist and his subject must become, and at

all times are, subject to musical laws. Harmony is the law that governs all hypnotic processes taking place reciprocally between the operating hypnotist and the sensitive subject. If any of our readers should not at once understand our definition, please do not therefore get discouraged and fall into erroneous conclusions and condemn what has not been understood. Pray do not kick us for giving these truths to the world, but direct your kick at nature upon which they are based; go after the whole universe and shake its very foundation before you undertake to destroy our foundation—the musical scale. This language, we dare say, is plain enough.

DEFINITION OF HYPNOTISM

From the standpoint of Psycho-Harmonial Philosophy.

1. HYPNOTISM IS A SCIENCE DEALING WITH PHENOMENA TAKING PLACE IN HYPNOSIS.

2. HYPNOSIS IS A STATE OR CONDITION INDUCED UNDER PASSIVITY.

3. THE HYPNOTIC STATE IS A RESULT OF A BLENDING OF THE VITAL ELECTRO-MAGNETIC FORCES OF TWO INDIVIDUALS RESULTING IN HOMOCENTRIC POLARIZATION IN THE NEGATIVE.

4. THIS MEANS A TEMPORARY BLENDING OF HARMONIOUSLY RELATED PRIMARY FORCES AND ELEMENTS OF TWO INDIVIDUALS.

In the preceding chapters we have clearly shown how systems of worlds came into existence by the blending of HARMONIOUS RELATED PRIMARY FORCES

and ELEMENTS. We have shown how life-motion originated in the harmonious blending of SOUL, FORCE and SUBSTANCE, resulting in the triune combination of *soul*, *spirit* and *body*. We have traced this triune combination along evolutionary lines of expansive and progressive unfoldments, from the base to the apex of the physical pyramid of forms, where we find the human being as the ultimate, the high C on this the physical octave on the scale of being, with god-like attributes and potentialities with which we are now dealing. We have found that the same cosmic law of harmony governs in every realm and in every department of nature and that all phenomena, psychical or physical, result from a blending of harmoniously related PRIMARY FORCES and ELEMENTS. These statements cannot be successfully contradicted or denied because they are self-evident facts and will forever stand forth as beacon lights, guiding the honest truth seekers over the breakers of error and fallacy into the placid waters in the harbor of truth.

We now consider that we are in a position to give a true explanation of hypnotism and the therewith connected phenomena in accord with the definition already given. And it is hoped that the reader is fully prepared to receive and comprehend the ideas we are attempting to convey. The hypnotic phenomena have been declared to result from a blending of the vital electro-magnetic forces of two individuals—the hypnotist and the subject. This blending process can only take place when a harmonious relation exists in the vibratory motion of the vital electro-magnetic forces of the hypno-

tist and the subject. This blending always takes place in a degree corresponding to the degree of harmonious relation existing between the two participants. Under this law a blending process of the forces emanating from two individuals may take place without any hypnotic phenomena resulting therefrom.

In psycho-harmonial philosophy we divide the hypnotic process in 100 degrees; the blending process in nature varies from one degree or per cent to 50 per cent, where the process always stops simply because nature's object has been obtained—balance, equilibrium or homocentric polarity.

It is the blending of the electric and magnetic forces in nature which results in the phenomena called gravity and levity, which with an iron grasp hold the planets in their respective orbits around their central sun. This same principle of blending is in evidence when a positive and negative planet pass one another in their merry dance around the sun; if the relation between the two planets is harmonious, the blending process becomes manifest in increased speed of the negative planet until they meet on the line of conjunction. This is called the law of attraction; at that point the blending process under favorable conditions may attain the 50 per cent point and stops the moment equilibrium and balance is obtained. As the planet passes the line of conjunction a reaction follows with corresponding ratio of decreased speed until former normal conditions are restored. In astronomy this is called perturbation of a planet. It was the perturbation of the planet Uranus at a certain point in its orbit that led to the location and final dis-

covery of the planet Neptune swinging in its orbit outside of Uranus, which was greatly agitated like the needle of the compass whenever she was passing by Neptune. Neptune being a magnetic planet located on G sharp on the scale, Uranus as an electric planet on F (see plate No. 10, Second Octave) we find them playing in the key of C sharp with F and G sharp as a major chord, hence the harmonious relation in this chord facilitated the blending process of the electric and magnetic forces of the two planets, exhibiting attraction and agitation noticed by astronomers whenever they pass one another in their orbits.

We have often demonstrated the operation of this law with two sheets of tissue paper, 6x12 inches, in this way: We commence the experiment with one piece of paper in a normal negative state on low C; we then rub the other paper with our right hand until magnetic vibrations are increased to correspond with or have a multiple relation to E on the scale, when the tissue papers will fly together if brought within a few inches of one another and stick together until the forces have by the blending process become equalized and perfect equilibrium established between the two in which they become as one in polarity, then they separate. Now we take either one of the papers, now polarized on D, and increase its vibrations to correspond to F sharp and the same result will be obtained, and as long as they are kept on the one, three, five points forming major chords going up or down the scale, the same results will follow, but whenever we get them in multiple relation to discordant notes on the scale, we have the opposite result,—

the papers fly apart and cannot be forced together, because no blending process can take place under discordant, repulsive relations. This is gravity and levity exemplified on a small scale. This experiment can be worked best on a clear, cold winter day. It may now be clearly seen that the hypnotic blending process of the vital electro-magnetic forces of two individuals under harmonial relations existing between the positive and negative may take place in degrees varying from 1 per cent to 50 per cent long before any attempt has been made to produce hypnotic phenomena of any character, provided, however, the two parties are near one another, in the same room for instance, yet without actually touching one another. This certainly explains Dr. Braid's method of producing the hypnotic state without actual contact with his subject, which he thought to be a result of his suggestions given to the subject when gazing at a bright object. The real fact is that the subject was very sensitive, which under harmonial relations present made him very susceptible to the blending process which commenced the moment the subject entered the room, and in the presence of the Doctor quickly increased and reached the 50 per cent point when gazing at a bright object, which helped to instill the negative state and hold the subject's attention when under passivity the blending process was augmented and rapidly forced up to the 65 per cent point by the Doctor's desire, manifested through his will, to obtain the phenomenon sought for, consequently when the suggestion of sleep was given it was at once manifested in the subject.

Now it may be clearly seen that the processes in Dr.

Braid's and Dr. Mesmer's systems are identically the same, although the methods by which the results were obtained are different. The suggestion did not produce the hypnotic state (for that already existed); suggestion only transferred into objective reality the desire of the operator that it might be observed by sense perception. Although the mesmeric and hypnotic processes are virtually the same under various different methods, the mesmerist and hypnotist are of very different temperaments, which results from the relation the electric and magnetic forces in their systems hold to each other, which again results in a perfect or defective vitalization process. All these differentiations give them their respective locations on the musical scale. The hypnotist on or between low C and C sharp and on or between B and high C, and the mesmerist on or between F, F sharp and G. These are positive facts and can by the very nature of the case not be otherwise, but the reader must understand that we mean a natural born hypnotist and a natural born mesmerist in the same sense as you speak of a natural born statesman, a natural born musician, artist or poet. These are the ones that attain greater perfection in their field of endeavor, all other things being equal.

In the second octave of this work we shall clearly and fully explain the beautiful and wonderful vitalization process taking place in the human being in the posterior brain and in all the large nerve centers along the spinal cord where electric and magnetic forces (electrons and ions) under harmonious relations blend in conjunction with soul emanations and by virtue of this triune com-

bination in the least form become as one in polarity—homocentric—and constitute vitality or so-called nerve energy.

In psycho-harmonial philosophy we call this force combination VITAL, ELECTRO-MAGNETIC or VITAL, MOTIVE ENERGY, which is the motive power of all human activities of bodily, as well as mental, functions, governed by the soul through the *will* and *mind* action upon the brain. A human being with highly developed soul powers has at all times perfect control of these forces. We have frequently demonstrated that we can project these vital electro-magnetic forces to any distance (1500 miles being the longest distance we ever experimented with), that we can start and stop their action instantly and control them in the same way as a span of horses are controlled by the lines in the hands of a good driver.

It is in, by and through a proper control of these forces that we live, move and have perfect being along lines of least resistance and harmony, or abnormal conditions along lines of friction and discord. It is to be thoroughly understood that the human soul in its realm of consciousness controls all mental as well as bodily functions, in fact, all the various activities in the human system, through the *will* and *mind*, which should be looked upon only as avenues of expression and impression. Involuntary actions are functional activities along lines of least resistance which by constant repetition has to a large extent become automatic, yet indirectly governed by the soul, just like the engine that works automatically is looked after and its needs supplied by the engineer. If the en-

gineer was not superintending and carefully watching the automatic engine, how long would it run automatically?

With the present understanding of this subject it will be easy for the thoughtful reader to realize the possibility of another soul-entity in the form of a visible or invisible hypnotist switching in between the *will* and *mind* when the subject's *will* is withdrawn and lies dormant in passivity (non-interference) as per agreement, and make use of this avenue of expression through the subject's brain and initiate and control all functional activities; in the same way as the subject himself does by and through his *will* and *mind* through the instrumentality of the brain, initiate and control directly and indirectly all functional activities, mental as well as physical.

In connection with the above the student reader should clearly remember that the control of the subject's avenues of expression and impression becomes possible by virtue of the blending of the vital electro-magnetic forces, which when forced by the dynamic power of the soul (hypnotist) up to the 60 per cent or 70 per cent point, the hypnotist is from 10 per cent to 20 per cent in the majority, and to that degree has control and dominant power over his subject. It must also be remembered that by virtue of the vitalization process the vital electro-magnetic forces of the hypnotist are really himself, which, when under harmonious relations, blends with the subject's forces and the two become as one in homocentric polarity—for the time being. Jesus alluded to this blending process when he said, "The Father is in me, I in you and you in me."

It is well to state here that this blending process is reciprocal. Whatever the operator gives out and transmits must be replaced by the subject, and if the subject like the lion knew his power he could turn the table on the operator, providing necessary conditions were reversed. This should be well understood, that the operator may intelligently provide for return of the current just as well as the engineer of an electric plant provides for this by a return wire or in some cases by a ground wire.

If we are now fully understood, no one need be perplexed over the fact that a hypnotist can, if he so desires, express his very ideas, thoughts and feelings through the mind and brain of his sensitive subject, while the subject may be in a perfectly conscious state, and in many cases not even know that the hypnotic process is going on. If at any time at this stage of the proceeding the subject should flash out from behind the scene of passivity, the relation between the two participants changes like a flash of lightning; at the 55 per cent point these relations may see-saw and constantly switch back and forth according to the subject's power of controlling his own WILL in passivity, and not in any way interfere with his own voluntary powers. It is for this reason that a person with a well-trained WILL and MIND can be easier handled than a person not so trained.

This switching back and forth, in and out from the corner of passivity, explains the reason why a spirit medium at times mixes her own ideas in the message communicated by a spirit operator. "They speak a

vision of their own heart, and not out of the mouth of the Lord." Jer. xxiii, 16.

Inspiration is simply the instilling of one person's ideas into another person's *mind* under hypnotic processes of various degrees that seldom go above the 55 per cent point, hence it is almost impossible for an inspired person to at all times know whether a new idea, that has found expression in thought or word, is strictly original with himself or herself, or has been implanted in the *mind* by an outside soul-entity. It requires much practice and close observation to be able to, at all times, distinguish the difference. Hence so many messages claimed to be spirit communications simply originate with the mediums themselves. The reader will now understand that the hypnotic process, all the way from 1 per cent to the 50 per cent, is met with in the various avocations of everyday life when conditions happen to be favorable and contact with our fellow beings in one way or another is sufficient to facilitate the blending process. This being a natural process always stops when the 50 per cent point of equilibrium is reached, except in cases where a great desire exists with the positive party to accomplish certain objects in view, and a great degree of sensitiveness exists with the negative person, then the blending processes may unconsciously be forced up to or above the 75 per cent point. Such cases may be witnessed in religious revivals, courtships and other similar proceedings, and in lesser degrees with the auctioneer, the street corner medicine vender, and salesman behind the counter, etc.

Whenever a discordant relationship exists between

the vital, electro-magnetic forces of two individuals who meet and come in contact by handshaking or otherwise, a strange repulsive feeling is at once felt by the sensitive, often expressed by saying, "I don't like that person." "He is so distant." "I just hate the sight of so and so." "I can't bear his or her presence," etc. The different degree of such feelings vary according to the degree of discordant relationship existing between the two. On the other hand when a harmonious relation exists between two individuals the blending of the vital electro-magnetic forces calls forth the expression of pleasure and a feeling of attraction like these: "I fell in love with so and so at first sight." "I feel in the presence of that person like I had always known him or her," or "I feel like that person is a true friend," etc. These feelings are intensified or modified according to the degree of harmonious relation existing, which determines the degree of blending of the vital forces, which, by virtue and nature of the vitalization process, involves the blending of two individualities in degree corresponding to a perfect or defective vitalization process in one or both of said parties. This topic would require volumes wherein to elucidate all the salient points. Hence we must go back to the main subject in hand.

Let us give another proof of this blending process in hypnotism. It is a well-known fact with all observing students that if hypnotic processes are continued for a length of time the sensitive subject will partake of the nature and characteristics of the hypnotist who in turn will partake of characteristics belonging to the subject. For, remember, this blending is reciprocal and explains

why and how the operator in suggestive therapeutics takes on symptoms of disease from the patient. This blending process has been known to change even the appearance of the physical organism.

A case is on record where two telegraph operators being for 10 years daily and hourly connected by the electric wires and instruments which facilitated the blending process,—under pre-existing harmonious relations—to such an extent that they became physically, mentally and morally just alike—just like twins. Similar results in more or less degree are often experienced in marital relations, especially when founded upon true love of a divine nature.

This accounts for the well-known fact that a spirit medium under long years of mediumistic control, changes for the better or the worse, according to the moral status of the guides acting as operators, producing phenomenon under hypnotic influence. Morality is not a necessary condition for this blending process, whether on a spiritual or physical stage of action, yet we admit the axioms, "Birds of a feather flock together," and "Like attracts like." These are conditions favorable for opportunities which more readily permit the blending process, but physical and psychological laws do not suspend their action in favor of morality. Two individuals, whether in spiritual or physical bodies, may be harmoniously located on the scale of vibration, on different octaves on widely separated planes of thought and action, hence do not commingle or associate together; consequently the opportunity for the blending process is to a great extent abridged. But experience

has taught us that a spirit being, understanding the laws that govern hypnotic control, often takes advantage of harmonious relations existing between a higher and lower octave, and if opportunity permits starts the blending process for selfish or mischievous motives, which if permitted to go on is very soon forced up to the 70 per cent or 75 per cent point with much unpleasant results to the sensitive, although the sensitive subject may be of highly moral or virtuous character. This blending of two opposites of perhaps two moral extremities cannot but result in the lowering of the higher qualities to the benefit of the lower; hence it may be seen that even in this so-called "obsession" a good or bad motive may be the dominant factor; but in all cases such blending processes should never be allowed to go beyond the 75 per cent point, for if it does, the sensitive subject will find it impossible to at *will* cast off this influence, and help from outside source becomes necessary to establish temporarily a new homocentric blending on another chord.

An exemplification of the blending process involving the interchange of two natures, desires and appetites, may be experimented with by any one in this way: Let the positive party unknown to the sensitive negative party drink one or two glasses of beer, then let the positive party place his hand on the hand of the sensitive subject who will at once taste and feel the same satisfaction as if he had drank the beer himself (the two parties in this experiment should both like the taste of beer). This explains the selfish motive in obsession where a selfish spirit operator may by and through this blending process on or about the 60 per cent point satisfy

his own debased appetites through the instrumentality of another physical being, the two being on the same plane of desire, thought and action, hence no good could possibly come from such an obsession. Let us relate an instance where a clairvoyant friend daily gratified an invisible friend by smoking 20 or more cigars. In earth life they had often smoked together for the sake of enjoyment and pastime. When we were called upon to break up the habit of these two individuals, the invisible party soon left, and for some reason or another spiked the clairvoyant gun and our sensitive friend became psychically as blind as a bat and could see no more beautiful visions because the suggester of these visions had departed. In this case the invisible party was willing and even desired the breaking up of the blending because it was undermining the health of the sensitive subject, hence a new homocentric blending for relief was easily effected.

It has been claimed by an unknown author, writing authoritatively upon this subject, "That the sensory organism of a hypnotic subject is completely paralyzed by the hypnotic process, and remains so as long as the process is continued." It will be easy enough to convince a thoughtful reader, and the unbiased investigator, that such a proposition is absolutely false; that such an erroneous conclusion was arrived at by studying the phenomena from a false basis, and a false conception of the human being. And we shall endeavor to show that the true facts are exactly the opposite, that in place of paralyzed sensory nerve centers such centers, and in fact the whole nerve system, exhibits greater activity in

the hypnotic state than otherwise, except when the operator by suggestion to a more or less degree stops such activity. If the sensory nerve system is paralyzed, which is supposed to be the cause of the subject's inability to use his five physical senses, it follows that when the subject cannot use his muscular system that the motor nerve system with its centers must also be paralyzed—would it not be funny to see a paralyzed hypnotic subject fighting a lot of imaginary bumblebees nestling in his hair? Or a somnambulist in a paralyzed condition climb over most dangerous places on a high, steep roof of a house?—a somnambulist is simply a sensitive subject under hypnotic influences from an invisible operator.

If the brain and all other nerve centers were, as is claimed, completely paralyzed, how could it be possible for the subject to carry out all the different suggestions as given by the operator? Such a proposition is as foolish as to expect a bird to fly after both its wings have been clipped. All the way from the 50 per cent to the 70 per cent point the sensitive subject is conscious of all things taking place, and every suggestion or rather command given by the operator is carried into effect by the operator himself, using the mind and the (not paralyzed) nervous system just as the subject would do under ordinary conditions. And it really is a puzzle to the subject that he has performed acts that he would not and could not perform under ordinary conditions.

We have heretofore explained how the operator gains and holds control of the subject's mind, and as the function of the mind is to receive all impressions coming from the surrounding environments, through

the five physical senses, which are transmitted by the sensory nerve system to its respective nerve center in the brain, where the *mind* receives these cipher messages, interprets and transmits them to the realm of consciousness where the human soul then knows that the hand is holding a hot or cold object; that a pleasant or unpleasant odor comes from another object; that some foods taste sweet, others sour; that two or more sounds are harmonious while others are discordant; that one object is red, another is blue, etc. The human mind, then, is the great avenue, not only of impression but also of expression, governed directly and indirectly through the voluntary powers. Now, let a sensitive subject for the sake of experimentation withdraw or hold in abeyance his will power and lie still in passivity that another being may, by virtue of the blending process, come in control of this great avenue of impressions, and thus have a censorship over all messages, passing along this highway of knowledge. How easy it is under such complete control to intercept and stop all messages except his own which he sends to the consciousness through the auditory nerve system, which are accepted by the mind as true without reasoning, because the reasoning faculties only act under the spur of the *will*. The message sent to the subject's consciousness may be false, yet the mind under control accepts it as true—it could not be otherwise, for it would be absurd for an operator to allow a subject's *mind* under control to reject a suggestion which was intended to be accepted, hence the subject will hear, see, taste, smell, and feel only those things the operator has suggested

and allowed the *mind* to transmit to the realm of consciousness. All other vibratory messages flashed upon the various sensory nerve centers in the brain stop there and go no farther, as the mind under control of the hypnotist refuses to receive and transmit them.

An analogous process is witnessed when cutting an electric telegraph wire, which stops all messages at the point where the wire is cut by reason of no further medium for transmission, the electrical activities at that point are stopped by reason of disconnection. Again, suppose a telegraph operator should refuse to receive and transcribe messages coming on wires connected with his office, his superior officers would not know anything about the messages continually clicking in the telegraphic instrument. The telegraph operator is the great avenue or highway through which is received telegraphic electrical impulses from all parts of the world, and by him transcribed into legitimate news of the day.

We have often demonstrated the human telegraph system by sending messages from one station to another that we have established in different parts of the system; for instance, at the tip of a finger or end of a toe or a point on the knee, or on the end of the nose, and calling these stations by numbers, we can ring up any one we may desire when the proper switching and connection is made by the telephone girl—the human *mind*—on the switchboard—medulla oblongata.

Yet another point or hypnotic phenomenon must be explained, especially as it has long been a bone of contention and caused much controversy. It has been found by experimentation that a hypnotized subject,

even at the 90 per cent point of the blending process, will steadfastly refuse to commit murder when suggestion to do so is given by the controlling hypnotist. The subject will stealthily approach his supposed enemy with uplifted hand clutching the knife ready to strike the fatal blow, but stops right there. Why does he stop at this critical point of action? Many leading authorities have offered this explanation, "That the operator cannot override the moral status of the hypnotized subject; that he cannot be made to do things contrary to his moral concepts; that a moral subject cannot be made to commit an immoral act when hypnotized."

This explanation may look all right upon its surface, but the experimental proof is lacking, and cannot possibly be obtained, for the hypnotist, giving the suggestion to his subject to kill, does not and cannot really mean that his subject shall kill the supposed enemy; and the subject goes just as far as the operator really intended he should go, and stops just where the operator silently intended he should stop. It has been truly said "that the subject is impelled by the real impulse in the soul of the hypnotist and not by the spoken words of command."

A true explanation of such experiment involves not the subject as much as it does the operator. We have already explained how the operator by virtue of the blending process acts through the subject, even at a lower degree of blending, where the two become as one in homocentric polarity. How much more, even without any oral suggestion, would the operator at the 90 per cent point be able to act out his own desires under such overwhelming majority in the blending process?

Let the operator with such odds in his favor be a murderer at heart, fostered by that criminal impulse which inspires murder, give a suggestion that comes from the depth of the soul, burning with an intense desire for murder, the hypnotized subject will unhesitatingly commit the act even if the victim should be a dear personal friend.

There are numerous cases on record which positively proves the above statements to be true. A case in New York State may be cited in which the hypnotized subject actually committed murder without being commanded to do so by the hypnotist, who had such a deep hatred for this party that he felt like he could and would murder him, which he did do through his hypnotized subject, who was arrested, tried and convicted of murder and subsequently went insane in the prison. The hypnotist finally made a confession in which he stated that he was the guilty party and after having restored his subject to normal condition committed suicide. We have actually seen lesser crimes committed when the blending process between the operator and subject had not even passed the 60 per cent point and the subject was unconscious of being under hypnotic influence, neither did the criminal operator know that hypnotic influences were the principal means by which suggestion of crime were so readily carried into effect by the sensitive associate; in such a case the ignorant positive party becomes an accessory before the fact of felony by advising and commanding the sensitive subject to commit the crime.

The real fact is that the positive party, although ignorant of hypnotic processes, indirectly committed the

crime through his sensitive associate and should be adjudged the most guilty of the two. Kleptomania is another example of such cases, most generally the result of an invisible hypnotist (when not hereditary); but how do judges and jurors of our law courts handle such cases? Does not the innocent generally suffer in place of the really guilty one? Yes, no doubt in many cases this is true by reason of the fact that under the present accepted theory of hypnotism the judges and jurors of our courts have no way of discriminating between the innocent and the really guilty party,—no way by which they may positively know that hypnotic processes had been the principal means under which the crime had been committed—no scientific means of distinguishing the hypnotist from the subject.

When judges and jurors become thoroughly familiar with the teachings of psycho-harmonial philosophy they may scientifically locate the two parties on the musical scale and thus absolutely ascertain if hypnotic processes could be possible between the two parties. Remember, we have conclusively shown that where no harmonious relation exists there can be no blending and where there is no blending there can be no hypnotic process. They could also very accurately ascertain the exact degree of sensitiveness of the negative party, which is one of the essential factors in the hypnotic process, and thus be able to know without a shadow of doubt the real facts in the case, and render judgment according to facts and evidences.

We cannot here enumerate and explain all the different phenomena produced under hypnotic control, and,

in fact, it is not necessary, for inasmuch as they are all governed by the same law and the explanations given rest upon the same law, the explanation of one phenomenon must necessarily explain all of them and the positive proof of the truthfulness of these explanations exists in the same law, which is inherent in the base upon which the phenomena rests, hence these explanations must be true.

Self-hypnotism is another phase of this subject which demands our attention because of the general exceptance of this false doctrine. The term, no doubt, is intended to imply that a person can hypnotize himself; which is a proposition as false as the basis upon which it rests (the subjective and objective *mind* theory). That such an untenable and unscientific hypothesis could find credence and support from scientific investigators along these lines in this enlightened age, is more than we can comprehend. Hypnosis is a result of natural processes in which two individuals are involved—the operator and his subject—and consequently self-hypnosis is unthinkable and absurd on the very face of it. Whenever we start in with a false theory it always requires another equally false theory to support the first one, and a third one to bolster up the second, and so on until we have a string of moonshine leading right into a fog bank of fallacy and error completely engulfing the credulous investigator in darkness and despair. Self-hypnotism is the offspring of the subjective and objective *mind* theory, and auto-suggestion is the legitimate child of self-hypnotism and upon its shoulder is cast the burden of proof as to whether its grandparents did really

exist. But as we have conclusively proven that the grandparents were only a myth, a fiction pure and simple, without any foundation whatever for their existence, their descendants—self-hypnotism and auto-suggestion—do not exist except as lexicographical libels.

Hypnotism in courtship and marital relations is of such vital importance that we really feel it would be a neglect of duty if we should dismiss this subject without giving it at least some consideration accompanied with much needed information and advice.

We have all the way through this chapter shown that harmony is the law that governs the hypnotic and mesmeric processes, and when two individuals are located practically on the same note on the musical scale, or on any of the notes forming major and minor chords, their VITAL, ELECTRO-MAGNETIC forces vibrate in harmony, and by reason of this harmonious relation under favorable conditions blend and become as one in polarity. The two individuals actually become homocentrically polarized, which when the two individuals are of opposite sex is termed true love or soul affinity. This in its extended meaning means that two individual soul-entities with subordinate factors and faculties in their respective triune combination of being, with positive and negative principles of opposite sex, vibrate in perfect unison, and become polarized in homocentric blending.

“Two souls with but a single thought,
Two hearts that beat as one.”

Under such favorable conditions the blending process is most perfect, and should never under any circum-

stances by selfish or sensual desires be forced above the 50 per cent point. Equilibrium, balance, equality, affinity, sympathy, accord and harmony are all relative terms and their relative conditions differ only in degree and love is a corresponding result.

In PSYCHO-HARMONIAL PHILOSOPHY we never ignore this equality by using the illogical terms, "My husband," "My wife," which implies the same relation existing between master and slave; when speaking of one another only proper names should be used. These harmonial relations existing between two individual soul-entities with opposite sex expression were referred to in the Bible text, "Let no man put asunder what God hath joined together." Our modern version would be like this: NO MAN CAN PUT ASUNDER WHAT NATURE'S LAWS HAVE JOINED TOGETHER. Under such harmonial marital relations the husband and wife will daily grow more like one another intellectually, morally and spiritually, not for a time in earth existence, but throughout all eternity, for marriages of a heavenly order will simply be a continuous extension throughout all heavenly existence, with unspeakable bliss, joy and happiness.

"But symphonies of peace,
Resound as soul from soul,
Go from the restless state
Into the heav'nly goal."

It is not pleasant, but duty compels us to recognize and consider the other side of this question from a moral as well as individual and social view point. The true

home and family circle are the cornerstones of our educational institutions and national existence. A thorough applicable knowledge of what home and family relations really are should be vouchsafed boys and girls of the coming generation. Under the present knowledge and conception of the human being, marriage relations are entered into on the hit and miss plan, the two contracting parties being entirely ignorant of the true relation existing between the invisible powers and forces operating in their being. It is nearly always the same old, old story of supposed love, more correctly called magnetic affinity, which in most cases is mistaken for true love. It may feel like the genuine article, just like a sour apple appears to taste sweet to a hypnotized subject.

To make a long story short, hypnotism plays great pranks in the hands of Cupid, be it under the old traditional mistletoe, or in an arbor of roses, with forget-me-nots at their feet, with no one but the moon and stars silently observing the blending process which to the clairvoyant vision looks like a great shower of electro-magnetic sparks flying like a meteoric stream from the positive to the negative party. This fact was expressed in the old English vocabulary in the familiar term, "*Sparking a girl.*" This blending process may under favorable conditions by the great burning desire of the positive party, be quickly forced above the 50 per cent point, and as the two—male and female—at this stage of the blending process naturally draw closer together and the arm of the positive party finds its way round the waist of the negative, the blending process may be forced up to and

even above the 75 per cent point; and if the question or rather suggestion is popped under these hypnotic influences the negative party can give no other answer than "YES," and at times post-hypnotic promises may be exacted for which the positive party alone should be held responsible. We will here by way of explanation say that positive and negative does not always mean male and female with regard to the above attitude of the two sexes; although it may generally be held to be so. We have frequently made the statement that 75 per cent of all marriage contracts are simply a direct result of hypnotic or mesmeric influence minus harmonial relation of soul-entities; and it is no wonder that the divorce courts in our land are doing nearly as large and a more lucrative business than the licence clerk in the nearby office; and the same proceedings is steadily on the increase in spite of legislative efforts and prohibitive regulations of the church along religious lines; and society, shaking and trembling with anxiety, anticipates the final result without being able to suggest any effective remedial agent.

From carefully prepared records of the final result of all so-called affinity cases, it has been ascertained that all of them end in disgrace, desertion, wife-beating, abandonment, ostracism, divorce, murder, suicide, poverty and flight from justice. This in itself is positive proof that this modern affinity craze has no relation to true soul affinity, but is simply its counterfeit—magnetic affinity—governed by attendant hypnotic influences. Hence the sequel of the sequel is invariably the same.

PSYCHO-HARMONIAL PHILOSOPHY teaches that:
NO MAN CAN JOIN TOGETHER WHAT NATURE'S

LAWS HAVE PUT ASUNDER. No man scientist or artist can make two discordant sound waves blend together in harmony. No judge, priest or potentate can force a blending of discordant VITAL, ELECTRO-MAGNETIC vibrations of two individuals of opposite sex, for these harmonious or discordant relations are governed by nature's immutable and inexorable laws from which there can be no appeal. These universal cosmic laws should be clearly understood by the contracting parties, who are at all times subject to musical laws, hence a perfectly attuned piano in the parlor should be the judgment bar before which Cupid could, with due respect to both parties' existing conditions, plead his case of harmony and discord. It is before this bar of eternal justice, sounding the divine music of true love, that the two contracting parties stand together in harmony, or asunder in discord, according to their natural born position on the scale of being—strike your two key-notes on the keyboard of the piano and find out just exactly where you are "at." It is better to find it out right there and then than later on under more trying circumstances which Cupid may be blamed for when cupidity is the real cause.

If this was done with a full and comprehensive understanding of PSYCHO-HARMONIAL PHILOSOPHY, the divorce courts in our land would soon have to stop grinding their infamous grist for the lack of ignorant candidates eager for experimentation in marital relations.

From the above declaration it may be clearly seen that the remedies we advocate for present matrimonial evils are, Harmony, Love and Wisdom as a major chord,

and Self-Knowledge, its correct application and common sense and reason, as the relative minor chord.

This self-knowledge and the new discovery of how to correctly ascertain the individual's location on the musical scale which determines the individual's keynote, the basic foundation of all existence, is clearly taught in the third octave of PSYCHO-HARMONIAL PHILOSOPHY, easy to be understood even by a foot racer. But we hear you say that a vast majority of people do not understand music and its laws, consequently these teachings could not be applied by them. This unfortunate fact we have wisely provided for by the invention and construction of a mechanical harmonial device, so simple that a child ten years old can learn to operate it by simply touching a button and the device will at once exhibit the various degrees of harmony and discord in any of the twelve chromatic scales, and thus show up the true harmonial relation existing between two human beings or a human being and any of the planets of our solar system, or the zodiacal signs, and the prismatic colors with their flats and sharps; this multiple relation is absolute, just like $2 \times 2 = 4$ in mathematics. This mechanical harmonial device will come out with the third volume, where we go deeper into the question of mesmeric and hypnotic influences, which when fully understood in all its bearings on marital relations, will solve the great matrimonial question in such a way that marriage will not be a failure.

“Tried by the fires of love;
Pierced by the Cupid darts,
Sped by the force, a dove

Holds in its heart of hearts,
When to its mate it coos.
Touched by the earthly state,
Blindly it ardent woos,—
Tool of the law of fate (?)”

In conclusion we must explain what we mean by sensitiveness so that we may not be misunderstood. We do not mean that sensitive emotional feeling which really belongs to the attributes of the soul, expressed in sympathy, tenderness of heart, benevolence and love, but we mean that physical sense of feeling by which one thing or object may be distinguished from another. This feeling by and through which a person may feel the finer forces in nature, exists in various degrees, according to the degree of fineness and coarseness of material atoms of which the human organism is built. The finer the grade of composite material elements, forming tissues, nerves and cells in the human physical organism, the keener and more susceptible and responsive it is to the subtle, refined, vital electro-magnetic forces transmitted from one human being to another by touch, or in any other way coming in contact with these emanations.

It is by this physical sense of feeling that a very sensitive person may feel even the different vibratory qualities of the electric and magnetic forces of another person, and by practice can be able to distinguish the different degrees of the vitalization process. The emanations from a person located on F sharp, the vital center of the scale by reason of a perfect vitalization process, feels to the sensitive like a smooth, even flowing current; whereas from the person located on B, or between B and high C, the current produces an uneven and jerky sensation.

The natural flow of the Vital Electro-Magnetic currents in the arm is downwards toward the extremities of the nerves in the finger ends, and when a healer or hypnotist touches the hand of another person for the purpose of transmitting these forces up the arm, that person, if sensitive, will feel a friction between the two force currents. Sometimes when the current is of a very strong, magnetic nature, and the nerve system in the arm very much obstructed by the refuse or offal from an imperfect vitalization process, the current from the operator may not pass up the arm but seeks a course of least resistance through the nerve extremities in the finger ends, which is felt by the sensitive subject as a prickling sensation, because of the extra volume of these forces escaping from these points.

This sensitive condition is nearly always indicated by the fine silken texture of the hair. The coarser the grade of material from which the human organism is built, the coarser in texture will the hair be. This sensitiveness does not necessarily have any incorporate relation to morality or immorality, which has little to do with hypnotic processes except as to furnish necessary opportunities.

The fact that a hypnotized subject sometimes exhibits powers and knowledge that greatly transcends the normal possibilities of the subject and the operator, has always been a puzzle to the scientific world, and inasmuch as we have no more a subjective and objective mind upon which to saddle a burdensome and illogical explanation it becomes our duty to give a short explanation of above referred to phenomenon.

Every student familiar with this subject knows that

after a subject has been hypnotized and by suggestion brought into a semi-conscious state, the operator may deliver said subject over to another party who may exercise the same control of the subject as the operator himself, and this by reason of the fact that he was willing and consented to such a proceeding which became really a suggestion to the subject. When the operator does not by direct suggestive command forbid any one else to jointly enter the blending process, it becomes possible for another invisible party located on the same harmonious chord on the scale of vibration, perhaps an octave higher up, to enter the homocentric blending, which would now constitute a triune combination. This newcomer would naturally by virtue of being located on a higher octave become the ruling factor in the combine, hence could take charge of and operate through all the avenues of expression, and through the subject deliver a most eloquent speech or play exquisite music, or by mental suggestion produce clairvoyant visions relative to things unbeknown to the subject, operator or any one else that may be present.

Thus it may be clearly seen "how hypnotism produces the impression of ideas antagonistic to the operator." For we have indeed a case similar to what is recorded in 1 Sam. x, 6: "And the spirit of the Lord will come upon thee, and thou shalt prophesy with them and shalt be turned into another man."

Now just for the sake of giving the student an opportunity to apply these new teachings and observe the contrast between the new and the old explanation of hypnotic phenomena, we will reproduce a verbatim

account of the latest hypnotic phenomena witnessed by the public in the Old World at various times, which seems to puzzle psychologists of the old school in England and the Continent.

From the *Chicago Sunday Examiner* of May 9, 1909, we copy the following:

"That apparently is the well-authenticated phenomenon of Mme. Magdeleine, who from the trance into which she is thrown by Prof. Felix Magnin, of the Charcot Hospital in Paris, has developed an art in dancing that experts say is far and away ahead of all the sensational danseuses now appearing on the Continent. That there is no charlatanism in her performance appears to be well attested by the report of Freiherr Dr. von Schreck-Notzing, the famous German specialist, who introduced Mme. Magdeleine to the Psychological Society of Munich.

"In fact, it seems that in Mme. Magdeleine a secondary personality is aroused by hypnotism, and that she then becomes a wonderful dancer. Normally she can dance little, is in fact, rather awkward, just as poor Trilby's voice was so shockingly bad except under the spell of Svengali. But unlike Trilby again, the normal personality under the tuition of the abnormal may become as wonderful an artiste.

"This woman has a curious history. It was first the chiming of a clock that caused the manifestation of the dancing girl. She was born in Tiflis. Her mother was a Georgian and her father a Swiss, who had gone to Persia, made an immense sum and lost it all, returning to his old home in Geneva when his daughter was but six years old.

"It appears that she was given an ordinary musical education. This later developed into rather an extraordinary proficiency at the piano. When she was eighteen she went to Paris and at the age of twenty-five she married. She had two children. While nursing the last she became ill, suffering from increasingly violent headaches. She consulted many physicians and finally went to Professor Magnin. He hypnotized her three times a week. For a time there was nothing abnormal. Then one day he noticed that at the chiming of a certain clock in his room, her features assumed a curiously ecstatic expression. This gave the doctor an idea.

"Secretly he smuggled into the consultation chamber a musician. During the next treatment of his patient this musician played one of Chopin's mazurkas. Immediately Madame Magdeleine arose from the couch and began a dance quite the most amazing and beautiful either had ever seen. Awakening, she had no recollection of her performance, nor did the physician speak to her of it. But thereafter many experiments were tried. The most prominent French psychologists were brought before her. She danced in Rodin's studio and, at last told of her strange case, consented to appear in public. She danced first at the Opera Comique. There they dubbed her the dream dancer.

"Kaulbach painted her portrait three times, Prof. A. von Keller, six times. Her victory was scientific as well as artistic. Sixteen specialists came to the unanimous conclusion that, 'She was a woman subject to hysteria of the lighter degree—without attacks—who in

the hypnotic state is a dramatic-pantomimic artist of unparalleled natural elementary force.'

"After having visited Dresden and Berlin, Madame Magdeleine retired into private life and devoted herself to musical studies in order that she might be able eventually to use her great gifts in the waking state. In 1907 she was engaged for a season as alto singer at the Ghent Opera, but though she was very successful, the time was not yet. She was dissatisfied, and with Professor Magnin took up her hypnotic performances again in a tour which led her through the principal towns of Holland and Belgium, Vienna, Budapest, Frankfort, Berlin and so to London.

"Madame Magdeleine puts the matter very clearly. She is normally of an intensely impressionable artistic temperament, but the expression of it is held in check by the accidents of her more external self. The trance deadens the impediments and leaves the temperament free to express itself.

"'In fact, it is the state of ecstasy known to all artists in their first moments,' she said.

"'I am no automaton; I am an artist. Only I require to be put in the trance before I can give out my art.'

"'Genius or inspiration is scientifically a more or less incomplete state of hypnosis.

"'When I am in the trance I am not entirely dissociated from my normal personality,' she continued. 'A doctor once kept pricking my arm with a needle while I performed. I felt nothing, just went on dancing. It did not hurt me. I knew what he was doing.'

"'She has made little progress in the art since the

strains of Chopin first awakened her,' said Professor Magnin. 'Of course there is a little in facility of motion, her limbs have become more supple. Otherwise she was just as fine an artist at first as she is now. The self that broke through from her trance was a great artist from the first.'

"'But,' interposed Madame Magdeleine, 'I am now in waking a much finer artist than I ever thought to be. I mean that in the trance I am becoming more and more conscious of what I am doing. It is as though that other self is teaching me. But I danced for some time before I ever knew what I was doing. Then once he showed me photographs of myself in a trance. I did not understand. Nowadays there is a dim memory of the music in my mind when I awaken, and even a remembrance of how I danced it.'

"'It seems to me that the two states—the sleeping and the waking—are tending to coincide. It is like two streams flowing and coming together.'

"'In her dancing Mme. Magdeleine apparently has no preference for any particular kind of emotion. If the music played is of a high order she will dance in harmony with it. There are no strains too great or solemn for her to interpret.

"'On the other hand, if it is low or banal she dances just as fully in harmony with it. Strike a vulgar strain and she becomes vulgar. Strike a noble harmony and she is transfigured. She suffers only when a piece of music is not well sung or played, and a false note throws her almost into convulsions.

"'Professor Magnin puts her in the hypnotic trance

just before she appears upon the stage. It is as though he had created a new person. Her face changes in expression, her whole body becomes graceful and languorous. It is, in fact, as though he had invoked another woman. She floats upon the stage, and the music begins at once. All the time the hypnotist stands in the wings unseen by the audience, and at every sign of waking, for sometimes she falters and seems to be emerging into the normal, he throws her back again into a deeper trance by subtle motion and whispered word. When she leaves the footlights she comes straight to him, and sometimes there is a struggle to bring her back to her own personality, the secondary self being stimulated and strengthened by the applause and excitement.

"There seems to be no fatigue after the dance. The whole case is one of the strangest that the psychologists of England and the Continent have had to deal with for a long time. It is really Du Maurier's dream come to life, but in a saner, bigger form."

We have at length in this chapter proved by analytic and synthetic logic, resting upon the most solid foundation, that our explanation of hypnotic processes and phenomena are true, and the corroborative proof may easily be had in actual demonstration—a demonstration, however, only proves one thing, and that is that the phenomena actually do take place, hence a demonstration should only be accepted as corroborative evidence in favor of a true explanation of the processes leading up to and finally culminating in the phenomenon.

It has been our aim and purpose to present our philosophy along these lines in such a simple way that

all our readers may arrive at a thorough and comprehensive understanding of the law that governs hypnotic processes and consequential phenomena; that these powers and forces may be utilized for the benefit of humanity individually and collectively.

The expansive unfoldment of inherent soul powers expressed through highly developed and trained faculties of expression and impression is the highest attainment of individual progress in physical as well as spiritual existence. Such harmonial progressive unfoldment of being toward Godlike perfection always leads to perfect health, happiness and success.

“We may wonder why, with some person nigh,
We always feel healthy, gay;
And we learn to wait, for the trials, great,
To speed, when he comes our way.
It may, perhaps, be, though we do not see,
We are under hypnotic spell,
Through the blended state, that on harmonics wait,
The law some employ so well.

“As hypnosis may rest the soul, and stay
The tide of discord for ease,
So we, passive, gave him the right, and leave
In mesmeric states, he sees,
We so greatly need, and then, strong, indeed,
We express the healing art,
Influenced by him, then with eager vim,
Alone, we can play our part.”

—*L. E. Saxton.*

“On the mind of man is wrought
A subtilized, mighty spell

When blent with his every thought
The thought from another's will.

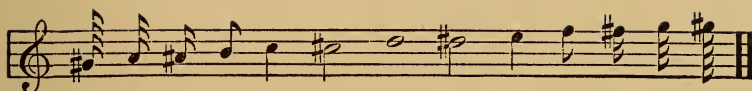
"And yet from celestial realms
There has flashed to the mind of man
From oversouls, with him tuned,
These lessons your eyes now scan.

"Tuned to the same true rhythm
Blent with the electric thrill,
One great harmonic mind
Governs the Universe still."

—*Ellen T. Richie.*

CHAPTER IX

Chromatic Scale of G Sharp



CLAIRVOYANCE, CLAIRAUDIENCE AND PSYCHOMETRY

The thoughtful reader who has studied and analyzed the preceding chapter, should now be familiar with hypnotic processes and have a clear understanding of laws governing hypnotic phenomena, and be prepared to advance a step farther along the road leading to the temple of wisdom. To such a student it will be an easy matter to explain the processes involved in the phenomena of clairvoyance, clairaudience and psychometry.

That these phenomena, or rather the processes involved in the production of clairvoyance and clairaudience, have been misunderstood by modern investigators and students of Psychology, will be made apparent when we throw the clear and penetrating search-light of Psycho-Harmonial Philosophy upon the subject, and thus reveal the true facts in this as well as all other psychic processes.

We are independent enough not to cater to anyone's

personal opinion or pet theory. We shall here, as elsewhere, proclaim the real facts regardless of what anyone may say, think, believe, presuppose, or assume to be true. If we can not, by synthetic and analytic logic, supported by corroborative demonstration, prove that our explanation of the processes involved in the production of the phenomena of clairvoyance and clairaudience is true, we shall not expect the reader to accept it; for if it is not true, then it follows that it must be false, and should be cast into the rubbish pile to be a fit companion with all other falsehoods.

Yet with all due respect to everybody's opinion, we shall ask, not only the clairvoyants themselves, but all those having accepted and believed the general prevailing explanation to be true, to lay aside all prejudice and honestly, thoughtfully, and judiciously weigh all the facts and evidence we here propose to introduce, and render judgment accordingly.

Please do not all at once get on your high horse and say: "I know, because I have had practical self-experience, I have seen clairvoyantly and heard clairaudiently hundreds of times and there can be no better proof than one's own personal experiences." But we want to remind the reader that personal experience along psychic lines are not always reliable, because they can be so easily misinterpreted and a valuable lesson misunderstood.

Let us formulate these thoughts into a clearer and more expressive language that we may be more fully understood: The fact that the phenomena actually do take place, is one thing that can be demonstrated;

but to give a true explanation of the processes involved in the production of the phenomena, is quite another, and one that can not be proven by demonstration.

Experience and demonstration only prove the fact that the phenomena were seen, heard or felt, and actually did take place, providing the physical sense organs were not tampered with at the time; but they do not in any way prove that the explanation given concerning the processes involved in the phenomena are true or false; hence it follows, that self-experience based upon demonstration should only be accepted as corroborative evidence supporting a true explanation based upon the law governing the production of the phenomena.

Every day we experience the rising and setting of the sun, but that does not in any way prove that our theory in regard to this daily phenomenon is true or false. We may observe and experience many different physical phenomena in nature upon which we may speculate and form various theories, which may be true or false and perhaps both.

Let it here be clearly stated that we do not in any way deny the fact that the phenomena of clairvoyance and clairaudience actually do take place; but we do here enter our most emphatic and unqualified denial of the present accepted theoretical explanation of the clairvoyant, clairaudient and psychometric phenomena; namely, the temporary use of adequately developed spiritual sense organs being the perceptive faculties—by and through which these and other psychic phenomena are experienced, as commonly understood today.

We shall just as strongly deny the theory that a hu-

man soul may separate from the physical body, and in a temporary spirit body travel through space, visit distant places, appear in physical form and converse with friends, and even penetrate into spirit realms, and face to face converse with spirit beings of a higher or lower order.

Kind readers and clairvoyant friends, do not get nervous now all at once, but gently apply the brake of common sense and reason to your preconceived ideas and quietly listen to the law and evidence that we shall present for your most rigid and analytical consideration.

Everywhere throughout the different realms or kingdoms of physical nature, we find a real Chinese wall, hedging in by immutable laws the beings or inhabitants of each kingdom, which as a bulwark prevents such beings from entering the next higher kingdom above; each being must work out its own salvation in the kingdom into which it has been born, until by natural processes of death and birth along the great highway of evolutionary cyclic spirals of progressive unfoldment, such a being may attain a higher state and become qualified for expression of life-motion on a higher octave of existence, and sing the Divine song of life in harmony with musical vibrations belonging to that octave. This new kingdom again presents to the newborn soul another series of progressive steps or stages of evolutionary unfoldment with environments of a higher rate of vibratory motion, or life expression.

Now, if it is impossible for a being to jump from one kingdom to another in the physical realm (the result would be suicidal), how much more impossible would it

be for a being to (even temporarily) jump from the physical realm to the spirit realm of existence, where obviously such vast difference in environments must necessarily obtain; and furthermore, all this must be duly considered in connection with physical limitations which a human being on the physical plane is at all times subject to.

It has been said: "There is nothing impossible for the human soul"; which is true in so far as it pertains to things belonging to the realm of existence the human soul may have attained; but at the very apex of human development on the physical plane the soul is confronted with the Divine fiat (natural law) saying, "So far shalt thou go," etc. It is at this critical point that the human soul must submit to humiliation in so-called death that it may be glorified in resurrection in the new birth into spirit realms of existence. "Unless ye be born again, ye can not enter the kingdom of heaven."

The one standing on the apex of physical perfection relative to kingdoms below may truly say: "This is the way"—that the apex of the physical pyramid of perfection is the only gate through which beings of the lower kingdoms may enter the blissful states of spirits and angels. And again it is said: "There is no other name [gate] under heaven," etc.

How beautiful these expressions are when we understand that the human state is the only way through which beings of lower kingdoms may enter the second grand division of existence—spirit realms—and be qualified to partake in the first resurrection as human souls; for over them will the second death (death to the spiritual body) have no power. See Chap. III, First Octave, pp. 42-49.

The more we study the primary constituent parts of the combination we call a human being, the manner in which the physical and spiritual bodies have simultaneously cell by cell grown together in such intricate and inseparable combination, the more do we become convinced that a so-called astral projection, or the theory that a soul in a separated spiritual body, can at times leave the physical body and travel through space—is, and obviously must be, untenable—and that such separation can only take place under and by the natural process called death.

The physical material from which the physical body is formed can not hold its form the moment its correlated ethereal force substance is withdrawn; we only know material form as it appears to our sense perceptions. Material forms do not exist except in combination with its correlated ethereal force substance (spirit substance). Whenever this ethereal substance becomes separated from the physical material forming the cell, the cell form falls to pieces and returns to primary elements.

The constant repetition of processes involved in evolutionary progress of form perfection operate from primate to ultimate and from ultimate to primate, and may be likened unto singing up and down the scale, from low C to high C and back again; sometimes only the dominant major chords may be rendered, but the result is the same.

These cellular activities in a well regulated cell-community are constantly manifested in disintegration and reintegration, under direct and indirect soul government, through the *will* and *mind* and all other avenues

of expression. Now, if the soul government should take a vacation and go on a wild goose chase for a few hours or days, the natural result could be nothing but chaos and death to the physical form.

The supposition that the spiritual sense organs, corresponding to the five physical senses, can by some mysterious means be developed to such a state of acuteness of perception that it becomes possible to see, hear and feel spiritual things, is in itself absurd, because in the first place it would be a transgression of physical laws, which prescribe certain limits and boundaries which must be respected. Under such physical limitations, the spiritual sense organs are completely submerged—inoperative—and impressions and expressions in a physical realm must and can only come in a natural way through physical sense organs; and we hold that in any of the three chief divisions of ontological existence, the sense organs adapted to each realm are the only ones that can be used in that realm; yet we do not deny that the other organs exist in potentially undeveloped states.

A flower exists potentially in the very bulb or seed, but cannot manifest as a thing of beauty until a proper stage of development has been attained. A plant has three chief divisions of existence in which is exhibited first a crude baby leaf, simple in form and construction; in the second stage we find a leaf more beautiful and perfect in form and more complex in structure; in the third stage the ultimate climax of perfection has been attained in the beautifully colored petals of the flower.

A butterfly exists potentially in the caterpillar, but as long as the caterpillar stage lasts the potential butter-

fly is completely submerged, and must wait and work out its own salvation, crawling in dirt and mud until the law of evolution enforces its mandate of change. How silly and ridiculous it would be for a caterpillar to undertake to develop the potential butterfly wings in its first crude stage of existence, with the presumptuous idea of living upon the nectars of the gods obtainable from the alluring flowers in the field, without first passing through the chrysalis state (death) and being born into the kingdom of butterflies—the very act of transgressing nature's laws by trying to jump into kingdom come before the legitimate day of salvation has come, would abridge the desired result.

It must be conceded by all thoughtful readers, that have at least to some extent observed evolutionary processes in nature, that our analysis of this subject so far outlined, must be true, and that the phenomena of clairvoyance, clairaudience and psychometry stand in need of another explanation that will harmonize with evolutionary laws in nature, an explanation that will explain the true processes and account for all the facts presented in the phenomena, an explanation supported by corroborative evidence resting upon the most solid foundation—Nature.

The meaning of the French word clairvoyance is according to Webster's Dictionary: "Literally, clear-sightedness; a power attributed to a person in a mesmeric state, of observing objects not present to the senses."

Let us first call your attention to the fact that Webster does not say spiritual clear-sightedness, and surely does not refer to anything but physical sense of sight by

which a clairvoyant person sees objects that are far beyond the ordinary limit of vision, or in the mesmeric state observes "objects not present to the senses," and which, in some instances, do not exist at all. It is here where the students of Clairvoyance have first become bewildered, and jumped at conclusions that would somewhat bridge over the entanglement.

To see objects with the physical sense of sight, that were not present to the physical sense organs, is a proposition the student could not grasp with his erroneous understanding of the mesmeric state; hence it became necessary to misconstrue Webster's meaning and say that clairvoyance—clear seeing—referred to spiritual sense organs; this conclusion was to some extent supported by the fact that the clairvoyant could see these objects with eyes closed just as well as when open, and of course it was assumed that the physical sense of sight was not employed.

This seemingly well founded and fairly well supported conclusion will be swept aside as erroneous when we come to have a clear understanding of the process involved in this phenomenon.

We, however, take exception to Webster's statement when he says: "That the clairvoyant power is attributed to a person in the mesmeric state." Clairvoyance can not exist outside of mesmeric or hypnotic processes, and it follows that in order to obtain the clairvoyant phenomenon, some one must first induce the mesmeric or hypnotic state; hence it follows that the clairvoyant power does not reside in the person that is in the mesmeric state, but in the one that induces the mesmeric state;

clairvoyance being the result of suggestions given by the operator to a sensitive subject in the mesmeric state, can not be anything but a mesmeric or hypnotic phenomenon, produced through the avenues of impression, which carry the suggested idea to the inner realm of consciousness without the use of physical or spiritual sense organs of sight.

Clairvoyance is a result of mental or oral suggestions given by an invisible or visible operator that has under favorable conditions induced the mesmeric state by the blending of Vital Electro-Magnetic forces of the operator and the sensitive subject. The phenomenon of clairvoyance can be demonstrated to take place all the way from the 60% point, where the subject is in a normal conscious state and does not know that hypnosis is the agent causing the subject to "see objects not present to the physical senses," and retain memory of what has been seen, up to and above the 75% point, where the subject in the unconscious state may see and describe "objects not present to the senses," and may or may not retain any memory of what has been seen.

A physical, visible hypnotist may by suggestion produce clairvoyant visions to the hypnotized sensitive subject, only along lines where his conceptions can frame the necessary mental pictures to be embodied in the suggestion; in other words, he can not induce a vision of that which he knows nothing about.

If a vision is presented to the subject entirely foreign to any suggestion that could be given by the hypnotist, it is and must be the result of a mental suggestion from an invisible operator, that has under favorable conditions

and opportunity entered into the blending process, which then becomes trinal in place of dual. Such an intruder (intruder when not desired, but a legitimate helper when desired) can by virtue of being the dominant controlling factor, take the hypnotized subject entirely out of the hands of the operator that initiated the blending process, and in the future again initiate the blending process and produce the clairvoyant and clairaudient phenomena, whenever condition and opportunity is given by the sensitive subject.

It is obvious that great care should be exercised when a sensitive subject gives necessary conditions for hypnotic control, for it has in some cases led to obsession with dire results to the subject.

If you willingly permit a person to start a fire in a stove, you must certainly have implicit confidence that said person will not start the fire for the purpose of burning the whole house with all its contents, for you only want that fire started for what benefit and comfort might be derived therefrom. In our everyday actions, motives often concealed in the background of consciousness determines the moral status of the individual; it being good or bad cuts no figure in hypnotic blending processes, except as to opportunity.

A sensitive person giving necessary conditions for hypnotic blending processes initiated by a spirit operator called "a guide," is generally known by the term "medium."

A medium is anything that conveys or obstructs the passing of things from one point to another, there being resisting mediums and refracting mediums; but in the sense

we here employ the term it means: A sensitive person by and through whom spirit intelligence may under least resistance convey messages and otherwise manifest their presence, through the physical avenues of impression and expression.

Mediumship is the bridge upon which the spiritual and physical forces (positive and negative) meet and blend in polarity, just as modulation in music is the bridge upon which harmony of two different keys meet in polarity; the ultimate and primate embracing each other in homocentric blending, as low and high C blend in polarization of harmonial relations.

A clairvoyant medium is the instrument, the sensitive subject through which a spirit being (understanding the law that governs hypnotic processes), through the avenues of impression, suggests to the medium mental pictures of what the spirit operator desires the medium to see, while in the hypnotic state; such a clairvoyant vision is to the medium a conscious reality, just as much as when a physical hypnotist suggests to a subject that he sees so and so, and the subject really sees those things although they "are not present to the senses."

In the hypnotic state the human mind (the principal avenue of impression) being under the control of the hypnotist does not question as to the merits of a suggestion, but transmits to the realm of consciousness a false suggestion just as well as a true one.

A clairvoyant medium may see things that actually exist, or things that do not exist, the latter being a symbolic representation of things that did exist in the past, or of something that will come to pass in the future; such

symbolic visions may or may not be truly interpreted by the medium.

At this point it may be well to explain how the hypnotist can by oral suggestion cause the subject to "see objects or things not present to the sense of sight." The oral suggestion passes along the regular channels of hearing until it comes to the auditory nerve center in the brain where the *mind* takes up the impressed suggestion that such an object or thing is seen, and at once transmits this information to the realm of consciousness where the human soul really sees the object or thing as described in the suggestion, in the same way as when such information comes through the regular channels connected with the organs of sight. This explains how a clairvoyant can "see objects not present to the physical sense of sight," or see with the eyes shut just as well as when wide open. The processes in clairaudience are the same and of course subject to the same explanation and need not here be repeated.

The most perplexing phenomena and seemingly mysterious results may sometime occur when the clairvoyant and clairaudient phenomena take place both at the same time: for instance, a clairvoyant and clairaudient medium may see a spirit form as real as a human physical form possibly could be, and at the same time hear that form speak in audible voice as real as any human being could speak, and carry on an audibly intelligent conversation; when the real facts are, that under hypnotic suggestions from an invisible operator the ideal was simply transferred into the actual, the subjective

transferred into the objective, by the above named processes.

A thoughtful reader can not now fail to see how the above described processes become the means by which a spirit being may be able to manifest its presence and communicate through the great avenue of impression, the only channel through which a spirit being can by mental processes reach the human consciousness on the physical plane of existence.

Talk about independent clairvoyant mediumship is therefore illogical, for in reality it does not and can not exist; the blending process is simply of such low degree that it cannot be discerned by the medium or any one else, hence the phenomenon is supposed to be independently produced by the medium's own psychic powers.

If clairvoyance and clairauidience were independent of hypnotic processes, such a medium could at any time when so desiring, see and hear spiritual things; see and hear not only certain things, but all spiritual things relative to spirit existence. All such mediums would see and hear all spiritual things just alike.

In the trance state (complete control of all physical sense organs) a sincere religious medium will see heaven, God, and hell just as pictured out in the Bible; the invisible suggester being a believer in such Bible representations, of course gives suggestions accordingly; another, not believing in Bible stories, will see heaven entirely different according to suggestions given by the invisible intelligent operator.

We challenge anyone to show us a clairvoyant or clairaudent medium that is not a natural born sensitive,

a good hypnotic subject, susceptible to hypnotic influence when conditions and opportunities are given! It is possible that a "working hypothesis" might be constructed that would compel the phenomenon to take place without these requisite processes and conditions, but such a hypothesis would in science be thereby proven false.

It has been recorded that persons not known to be mediumistic have seen so-called spectres, ghosts, wraiths, apparitions, another person's double, called by theosophists astral projections.

It has lately been put on record, that a mediumistic lady, while socially conversing with a gentleman friend in broad daylight, began to show change in features, which progressed and finally culminated in a complete transformation of the person, and in place of the lady who seemingly had entirely disappeared, there sat an old man, semi-bald, with gray hair, mustache and beard, and when asked as to how she felt, she laughingly insisted that the observer was jesting and trying to be funny. This old gentleman started a conversation with the observer in a strong masculine voice with a foreign accent, etc.

It is barely possible that such a manifestation could have been a materialization. Such a theory would have to explain how two physical bodies could occupy the same place at the same time; how a materialized shell could exist as a covering on the outside of another permanent body, without the lady in question being aware of such a material covering. The lady not being in a trance, but in a normal state, would certainly have been aware of such a fact. Hence it certainly follows that such a manifestation could not have been a material-

ization, but must have been a result produced in the consciousness of the observer by suggestions given by an invisible operator, who caused the observer to "see and hear things not present to the senses."

We will call attention to just one statement in a spirit communication given through a clairvoyant medium in Chicago, Illinois, who after witnessing a beautiful clairvoyant vision in a semi-trance state, was instructed by mental suggestions from the spirit operator as follows: "You have not experienced a reality, but have only been shown a vision or thought-formed phenomenon by mental suggestions, just as a human hypnotist can (and does) suggest his thoughts to a proper subject."

There is no comment needed here, the language is clear enough to be self-evident, but this question might be asked: Why have not intelligent spirit operators given a clear explanation of this phenomenon long ago? We will answer the question by asking: Why does a spirit being, when manifesting his or her presence in a seance room, always ask if so and so is present? when they obviously know beforehand whether they are present or not. Habitual modes of expression, and perhaps ignorance of real facts may be the real factors in such cases.

At various times apparitions have been seen in all kinds of forms, resembling persons living and dead; and of course various explanatory theories have been given. The most common explanation of these phenomena, in these latter days, is based upon "Telepathy," which has been compelled to answer for a multitude of sins, and perform the duty of a modern Paul, by explaining

"all things unto all men," by stretching and pulling theories and facts in correspondence with zealous efforts to arrive at some kind of an explanation from materialistic standpoints along supposed scientific lines, rather than admit of true facts much more readily understood.

We shall close this chapter by asking all honest investigators of the clairvoyant and clairaudient phenomena, to apply our explanation and find out for themselves that we have spoken the truth and nothing but the truth.

You may in a most satisfactory manner test the validity of our explanation in this simple way: If you ever meet a person that has at any time seen an apparition, a ghost, or a spectre, you can unhesitatingly declare that such a person is a sensitive, and susceptible to hypnotic influence when condition and opportunity is given.

In this chapter we have explained how a spirit being may control the five physical sense organs of a physical being. But there is, no doubt, a large number of readers who do not even believe that spirit beings exist, that have no knowledge of the continued existence of the human soul after so-called physical death.

To all such readers we will truly say, that this book is not written for the special purpose of convincing any one of the truth of spiritual science. We have written this with the idea that our readers are fully convinced of the fundamental fact of continuity of existence. This is the age of psychic phenomena, indeed, we might call it the psychic era, and of course it would naturally be supposed that all well informed people possessed this

priceless knowledge, and that skepticism on such an important subject would be entirely out of order.

Dr. T. J. Hudson, in his *Law of Psychic Phenomena*, says on page 206:

"The man who denies psychic phenomena today is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."

The noted English scientist, Alfred Russel Wallace, recently said: "No more evidence is needed to prove spiritualism, for no accepted fact in science has a greater or stronger array of proof in its behalf." Now, friends, if you have not this knowledge you can do nothing better than at once diligently seek for it, it is here to be found; but truth can not be forced upon anybody, it would smack too much of pearls being thrust into unappreciating hands. If you do not find this pearl of truth, it will certainly be your own fault in neglecting to obtain that which is really your inheritance.

Ultra violet rays, reflected from an otherwise invisible object, may be seen by physical vision of a high degree of keenness and a sensitive optic nerve that responds to these subtle rays. This may truly be called actual independent clairvoyance, and does really exist, and will no doubt become more general in the future, when the human race has advanced a few more steps along the great highway of evolutionary unfoldment of the organs of sight.

It is recorded, that at a time not so very far remote the human being could only see three colors, the red,

yellow and blue, and that our antediluvian ancestors saw only these three primary colors in the rainbow.

We have often seen four colors above the violet in the rainbow, that would be up to F in the next octave, but can not describe these tints for the lack of words to convey a true description. This we hold to be the only actual independent clairvoyance. But to what degree such independent clairvoyance may exist under present conditions and development of supersensitive mediums, or to what degree it may extend in the future under evolutionary changes of human sense organs, or the development of potential functional sense activities of the sense of sight, is not for us to say.

Evolutionary processes, leading towards perfection along lines of least resistance, culminating in growth and expansion, may bring out potential powers of the human soul-entity while existing in the physical realm far beyond our present conception; in the physical kingdoms in nature we do indeed observe prophetic foregleams of such functional sense possibility. When we in our researches in physical nature pass from one octave to another we always find a connecting link,—a high C—the connecting bridge resting upon the shore banks of a lower and higher octave, which often is of such a nature that it is impossible to ascertain to what octave it really belongs, and it naturally follows as a corollary that such connecting links must also exist between the higher and lower octaves in the spiritual kingdoms, as well as between the octaves of the physical and spiritual realms.

Let it now be understood by the foregoing postulate,

that the independent clearsightedness may by reason of the blending of higher and lower sense perceptions on the high C bridge, become a compromise between physical and spiritual sense perceptions, and enable the individual on this high C bridge to exercise functional sense activities belonging to both realms, in other words, possess sense organs of sight which respond to light vibrations on both octaves in various degrees, but this cannot be classified under the term clairvoyance as understood today.

This hypothesis may appear more logical if we accept the idea that functional sense activity may be extended so as to cover a full octave of seven physical senses, with functional sense perceptions governed by the musical law of harmonial progressive reproduction, in the first of the three grand cubical squares of existence, constituting the minor chord of being.

The sixth and seventh physical sense corresponding to A and B on the musical scale, can not now be described for the want of adequate terms in our language. In the near future when capacities, powers and forces, operating in the invisible realm of the human being, become better understood, adequate descriptive terms will be given to these higher sense perceptions, and the Psychic realm of the human being will give up its mysteries to the tireless investigator.

Another important fact connected with this subject must also be considered, so the reader may not fall into erroneous conceptions and land in the traditional fog bank and misconstrue our meaning into illusionary moonshine for critical purpose.

In the eleventh chapter of this octave we shall conclusively show that the possibility exists for spirit beings—under certain well defined conditions and opportunities—to lower the rate of etheric vibratory activities of the ethereal body, and all other forms or objects composed of ethereal substances, down to that point on the scale of vibration where the ultra violet ray is reflected—as exemplified in spirit photography—persons highly supersensitive, possessing physical clearsightedness here spoken of as independent clairvoyance, will clearly see such forms and objects, without the use of submerged spiritual sense organs of sight, which are intended for sense perception in the spiritual realms of existence.

This lucid explanation of independent clairvoyance can equally as well be applied to what might be called independent clairaudience and independent psychometry, for the processes of the various sense capacities are the same, hence the explanation of the different yet closely connected phenomena must necessarily be the same, resting upon the same solid basic foundation.

Clairvoyance as understood today is only inherently possessed and exercised by spirit beings in degree corresponding to their individual development. But it is said: "We are spirits now, why can we not now exercise this spirit sense of sight?"

Yes, we are and always have been soul-entities, expressing attributes, powers and capacities hedged in with limitations commensurate with our advancement on the various stages of evolutionary and progressive unfoldment of the triune combination constituting being, with functional activities operating along lines of least

resistance in the various octaves, on keynotes governed by the immutable law of harmonial progressive reproduction, which can not be abrogated.

Subjective clairvoyance should not be confounded with mental visions, for there is a marked distinction between the processes producing the phenomena; neither can we consistently use the term objective clairvoyance, for such a thing does not really exist, for in last analysis of processes involved in the production of the phenomenon of perceiving things "not present to the senses," we find that all sensations in the realm of consciousness obviously must be subjective. An objective sense perception—which, however, does not exist in what is commonly called clairvoyance—can only be realized by the subjective operation of the MIND—the principal avenue of impression—producing the sensation in the realm of consciousness, where the human soul-entity perceives, knows and understands. A spirit being communicating through a medium under full hypnotic trance-control should not be classed as clairvoyant power possessed by the medium, whose individual consciousness is for the time being submerged in the state of passivity.

PSYCHOMETRY

Psychometry is a phenomenon that is closely related to clairvoyance and clairaudience, and must be considered in the same chapter.

In Webster's Dictionary, we find psychometry defined as, "The act of measuring the duration of mental processes or determining the true relation of mental phenomena."

In this definition the ambiguous term "mental processes" is misleading, inasmuch as it does not convey the idea intended to be conveyed by the term "Psychometry." The Greek word *Psyche*, meaning Soul, has no reference to mind activity or mental processes, hence we can not think of Psychometry in connection with mental processes, but must strictly confine our analysis of this subject to Soul activities exclusively, and adhere strictly to the distinction we have described between soul activity and mind action, between an idea and a thought. For it is only by recognizing this true classification, that we can have clear sailing on the billowy ocean of psychic phenomena.

With this understanding, the term Psychometry can mean nothing but measurement of soul powers, which is a great deal more than measurement of mental processes; for mental processes are only the effect of the former, which as the initiative cause originates the latter, which in most cases consist of an idea being formulated into thought along the avenue of expression.

In the same way and for the same reason that we discarded the present accepted theories of clairvoyance and clairaudience, are we compelled to discard present accepted explanations of Psychometry. For we hold that it is impossible for a human being in the physical realm of existence to measure soul powers, for they are unlimitable. Or to be able to read the history of a soul-entity, by holding in the hand an article from said person, or to read the history of an inanimate object, where there is no soul-entity, with attributes and powers to measure.

The human soul-entity, and all other soul-entities, and all inanimate objects, no doubt have a history. But the history of self-existence is a problem never to be solved by reason or measured by any physical being; its historic pages lie far beyond the capacity of the human mind with such development as may be possible on the physical plane.

Psychometry is said to be a power attributed to certain persons or rather individuals, enabling them to measure or reveal the history of the "soul of things;" but the human soul-entity is not the "soul of a thing." It is the undefinable, incomprehensible, invisible something that emanated from the ever flowing infinite soul fountain, which stubbornly refuses to be analyzed or circumscribed, possessing inherently unlimited powers and potentialities. The expression of these powers always corresponds with the realm it may exist in, and the stage of development it may have attained; always subject to limitations in conformity to natural laws governing in such realm, which can not be transcended.

Now let it be understood that we do not deny that the phenomenon called Psychometry actually does take place; that is, that a person at times is able to read another person's past physical history more or less correctly, and even delineate past events of inanimate objects. But this power is not inherent with the psychometrist no more than the clairvoyant power is possessed by the clairvoyant medium. And we are compelled to say, that the psychometric power does not reside with the psychometrist, but with the one that induces the mesmeric or hypnotic state, in which this phenomenon, like

clairvoyance, does take place; for psychometry is a phenomenon obtainable only under mesmeric or hypnotic influences.

The hypnotist generally being an invisible, so-called control, or spirit "Guide" that knows, and at other times ascertains facts related to the person or the inanimate object whose character or history is to be delineated, communicates this to the psychometrist under hypnotic processes, now well understood, which need not here be repeated.

A close, observing student of this phenomenon will often notice, that although an article of some kind is generally called for from the person desiring a reading, such reading is often given without the article which is supposed to form a connecting link between the psychometrist and the one whose character is to be delineated; such readings may be given to an entire stranger in a promiscuous audience without any contact whatever. Hence such method seems to be superfluous, and this fact itself becomes an evidence in favor of our explanation.

There seems to be a mass of red tape connected with this phenomenon, colored with superstition and mysticism, that should be relegated back to the ancient rubbish pile, so that the phenomenon of psychometry may shine in the realm of cause and effect, as clear as an unobstructed noonday sun.

Psychometry then, should be understood to be a phenomenon resulting from suggestion given under hypnotic influences, by and through which the invisible spirit hypnotist takes control of the physical sense called feeling, and through this avenue of impression conveys ideas to

the sensitive psychometrist, in exactly the same way as ideas are conveyed to the clairvoyant medium through the physical sense of sight, for example: A clairvoyant diagnoses disease by actually seeing the diseased condition of an affected organ; whereas the psychometrist is made to feel the symptoms of the disease in his own organism, corresponding to the symptoms felt by the patient, hence can readily tell how and where the patient is affected.

Again the psychometrist may be made to feel all kinds of sensations, from which he is to interpret the ideas intended to be conveyed by the spirit operator; these feelings cover such a large range, that they can not here be enumerated; let it suffice to say, as an example: The psychometrist experiences a feeling as though he was in contact with or in the presence of a war-like action on a battlefield, followed by a weary, depressed or sorrowful feeling, which would be interpreted to mean that some one closely connected with the one now being read, had been killed in battle. If the psychometrist should have the clairaudient phase of mediumship developed, he may hear the name of the party that fell on the battlefield, and finally establish the true relationship.

In connection with this subject, we will recall a few facts that all sensitives no doubt have experienced. An article of any kind having been in the possession of or worn by a person for some time becomes impregnated with that person's vital electro-magnetic forces. These forces vary in degree of vibratory frequencies according to that person's location on the musical scale; in other words, a person's rate of vibration is in exact multiple

relation to the note on the musical scale that such person may be located on. These variations of vibratory frequencies can readily be felt and classified by an experienced sensitive, just as well as a trained musician can hear and classify the different sounds from the various notes.

Now, let the sensitive psychometrist hold a letter in his hand written by a person located on or between B and high C and a strong magnetic current may be felt in the hand and arm; the magnetic current from such a person always produces a jerky sensation in the nerves and muscles of the arm similar to the current from an electric battery, only milder. The reason of this is, that two-thirds of the magnetic force of such a person is unvitalized, whereas, when all the magnetic force has by virtue of the vitalization process become a vital motive energy in a person located on or between F, F sharp and G, the sensation felt by the sensitive, holding an article from such a person, is smooth and soothing.

These sensations are again modified or intensified by the harmonious or discordant relation existing between the two notes the two parties are located on, whether they form major or minor chords.

This, then, is actual psychometry—measurement of soul powers—the powers of the human soul expressed through the *will* and the *mind* under whose action upon the brain the vital electro-magnetic forces become the causative agent of all the activities pertaining to the human being.

Now it may be clearly seen that the feeling experienced in psychometry is really the same as the feeling the per-

ipient experiences in telepathy, the only difference is: In the former, the sense of feeling in the sensitive medium—psychometrist—is instilled by the spirit operator under hypnotic influence, whereas in the latter case, the sense of feeling in the percipient is under similar influence instilled by the spirit operator, through the telepathist; the blending process in the first case is dual, in the second case it becomes trinal.

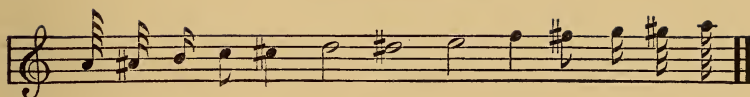
“Ah, brother, never more alone,
Darkness is vanished now,
We know as we are known, for truth
Illuminates the brow.

“This clairvoyant ray doth shed
Its beauty over the earth,
And never more, man need deny
Its spiritualistic worth.”

—S. F. Tooley.

CHAPTER X

Chromatic Scale of A



TELEPATHY

THE LANGUAGE OF THE SOUL

We have now come to a subject that needs careful handling, that a true explanation may be given of this phenomenon, erroneously called thought transference. Students and investigators along this line hold that a thought can be transferred, that is, sent over, bag and baggage, to some one else. If such was the case, the one that transferred the thought to some one else could no longer have that thought, because the whole thing had been sent to another party. If one half of the thought had been sent, we can see how the other half might be held by the thought transferer. The fact is, that while he is transferring that stubborn thing called thought, he is still all the time holding that very same thought within himself. A legitimate question seems to be in order here: How is it possible for a person to transfer something to some one else and still all the time hold possession of that something? We pause for an answer.

There may be such a thing as thought transference, but we do not know it, hence we cannot explain what we do not understand. We are, however, going to explain "Telepathy," and the processes by which this phenomenon is produced.

Telepathy according to the Universal Dictionary means: "The feeling or experience of sensations at a distance from another person." This definition involves primarily the physical sense of feeling; a telepathic experience may be a sensation of pain or suffering, or a peculiar sensation of electro-magnetic impulses impinging on the sense of feeling, somewhat resembling the sensations produced by a mild current from an electric battery.

It was this peculiar sensation that Shakespeare referred to when he said:

"By the pricking of my thumbs
Something wicked this way comes."

The extended meaning of telepathic experience of sensation, may also include emotional sensation in the realm of human consciousness, produced in this case by the interactive soul power of another soul-entity at a distance; but a sympathetic emotional feeling, resulting from a blending of soul forces of two individuals when harmonial relations exist, can not really in fact be classed as telepathy.

It should, however, be understood here that all things we come in contact with produce sensations in the realm of our consciousness, yet we have to discriminate between their different modes of action that their meaning may be clearly understood.

Having now a clear comprehension of the lexicographic definition of telepathy, we shall endeavor to explain the processes involved in the production of the phenomenon called telepathy.

The stumbling block over which most investigators have fallen and got bewildered, seems to be the erroneous conception of the primary factors in the triune combination called man, including all the higher faculties of expression and impression, together with the powers and forces operating in the invisible realm of the human being, which has resulted in a false conception of what thought really is; with no clear distinction between thought and an idea. We often read expressions like this: "Thought is the greatest power in the universe." "Thought created the universe." "As a man thinketh so he is," etc. The real fact is, that there is no inherent power in thought; thought is simply a subordinate avenue of expression of power inherent in the human soul. Thought is a vibratory force, resulting from mind activity on the brain cells for the purpose of transferring the ideal into the actual. An idea is the very first conception of something to be embodied in thought for ultimate expression in words and actions. Thoughts are the feeding springs of adequate action, and ideas are the feeding springs of adequate thoughts. An idea is born, not in the mind, but in the human soul long before the thought existed.

Dr. J. M. Peebles once said: "Thoughts are vibratory, etherealized spirit forces with their basic ideal origin in the human soul-entity."

Now if we fully understand the above, we learn that

“thought” is only an effect, and an effect cannot reproduce itself nor the cause that brought it into existence. In order to produce an original thought, the idea subsequently embodied in the thought must originate and spring from the human soul, and through the *will* and *mind* find its way along the labyrinthian avenues of expression and emerge from the human brain a fullfledged thoughtling, ready to do business in the little brain called cerebellum, for the expression of words and actions; or the stimulation of all functional activities for the upbuilding and preservation of the physical organic structure; or it may flash through space as the agent of speculation when we think about something at a distance.

It has been said that a thought wave when once set in motion will continue its onward course throughout all eternity. Then in the next breath it has been said that thoughts like chickens come home to roost. Now if the last saying is true, it will stop the wild goose chase of the former; hence all the old thoughts that mankind have been thinking for the last few million years may be found lurking around the chicken roosts of the thinker, which would indeed be a great relief to the thought realm, and the one desiring to practice thought transference can select no better place than the old chicken coop for the experiment, and if proper connection existed with neighbors or friends at a distance, one might stir up things (thought) and perhaps make the feathers fly.

In passing let us say, that a thought wave possesses no inherent qualities for eternal existence, but an idea like a principle does always exist, whether it comes to the surface in the realm of human consciousness or not;

an idea may exist on other planes of consciousness long before the human conceptive faculties become receptive to the thought embodied in such idea.

We may think about a thing, by projecting our thought force and connect with a certain thing at a great distance from us; but the moment the dynamic power of the human soul acting through the will is withdrawn, the thought projection stops; the connection is broken; the vibratory thought force becomes a thing that once was but is no more, until again reproduced.

As long as we continue to produce sonorous vibrations, sound waves will be sent out in space but will go no farther than where the resisting power of the atmosphere becomes equal to the impinging sound waves.

A mill will grind just as long as the motive power is continually applied. The electric current will flash from the positive to the negative pole, only when there is sufficient motive power behind to make it do so; withdraw the dynamic motive power from the electric light current and see how quickly the light goes out.

In nature's force realm, we can find no logical correspondence supporting the supposition that thought will continuously travel through ethereal space constituting thought realms, and to some extent affect the present living generation as an impressional environment. If such was the case, we fear that evolution along the line of good morals would stand a very poor show.

A thought is not an entity and will exist only as long as the dynamic power of the human soul through mind activity upon the brain keeps up the vibratory motion of the brain cells—when that motion stops because of

unapplied soul power, that particular thought force stops and is no more.

If a thought is to be reproduced in the near future, the same processes must be set in operation in order to think the same thought over again, provided the tiny nerve connection with that particular group of brain cells still exists; if disconnection has taken place by reason of non-usage or infrequent repetition, that particular thought—vibratory cellular activity—stored in that group of brain cells has become lost to our memory; in such a case by the very effort of trying to remember the forgotten thought a new nerve fibre shoots out to connect with the isolated group of brain cells wanted, and as soon as connection is reestablished we again remember and can reproduce our former thought. We shall deal with this subject more fully in the second octave, where we will discuss thought force and its relation to mental therapeutics.

In later years it has become fashionable for investigators of psychic phenomena to charge up to telepathy any and all kinds of phenomena that could not be readily explained from a materialistic viewpoint, thus making telepathy the burden bearer of materialistic ignorance until she became indeed a pitiful sight to behold, with all kinds of legitimate and illegitimate children clinging to the skirts of the once upon a time beautiful and attractive maiden courted by ancient sages and philosophers as a goddess with god-like attributes, sitting upon the great white throne in the midst of human consciousness.

We have said, that all psychical as well as physical phenomena result from a blending of harmoniously re-

lated primary forces and elements, governed by immutable cosmic laws. This axiomatic truth, when applied to the phenomenon called telepathy, would mean that the law that governs the processes by which this phenomenon is produced is the same that governs all other psychic processes, and we have conclusively shown that harmony is the law that governs all psychic processes.

In connection with the above reasoning, if we take another step along the line of analysis from cause to effect, we will find that telepathy is simply a hypnotic phenomenon involving primarily the physical sense of feeling. In other words, the phenomenon called telepathy is produced and obtained only by hypnotic processes; and as the student reader is now familiar with our new explanation of hypnotic processes, it will be very easy to understand and properly apply this knowledge to the subject in hand.

Telepathy is a phenomenon akin to inspiration. Telepathy, Inspiration and Hypnotism can not exist without at least two participants,—the operator and the subject, the inspirer and the inspired, the sender and the percipient.

We have said that telepathy is primarily an experience involving the physical sense of feeling, but the subsequent effect under hypnotic processes may involve all the five physical senses, causing the subject (although far away from the operator) to see, hear, smell, taste and feel, and even think according to mental suggestions given by the operator—said to project thought force from a positive to a negative brain.

This so-called thought transference is really the

implantation of an idea in the *mind* of the receptive subject by mental suggestions transmitted under hypnotic influence from the operator to the subject, who will at once formulate this idea into thought words and action precisely in the same way as if he had evolved the idea himself.

In other words, the sensitive subject at the negative pole, when the hypnotic process has reached the 60% to 65% point, all other conditions being favorable, will, the moment the suggested idea is instilled in his mind, commence to think the same thoughts as the operator was or is thinking when suggesting the idea to his recipient subject.

It should always be remembered that ideas originate in the human soul, and constitute what is called intuitive knowledge (to know without any reasoning process); but when an idea is instilled in the mind from an outside source by mental or oral suggestions under hypnotic influence, it becomes and really is borrowed knowledge, as exemplified in inspiration.

Telepathy, meaning "the feeling or experience of a sensation from another person at a distance," which can mean nothing else than feeling the sensation of electro-magnetic impulses projected from another person at a distance, the sensation felt is the same as is felt by the subject when personally present and contact is made by "laying on of hands," resembling somewhat sensations produced by a mild electric current.

But someone might say: Is it really possible for one person to project these electro-magnetic impulses to another person at a distance?

We have in various ways at different times shown how the electro-magnetic forces in nature are continually flashing from pole to pole, from suns to planets, from planet to planet, from cloud to cloud, from magnetized steel to a soft piece of iron, from one magnetized sheet of paper of a certain rate of vibratory force to another electrified sheet of paper, with a harmonious rate of vibratory force, all for the (sole) purpose of establishing and maintaining equilibrium and balance between the positive and negative forces in nature, by this interchangeable blending process.

This interchange or blending of the vital-electro-magnetic forces of any two or more human beings, takes place at all times, when sufficiently near one another; the degree always corresponding to each one's relative location on the scale of vibration; but never exceeding the 50% point, except when forced to do so by the dynamic power of the human soul.

It is by and through this power, inherent in the human soul operating through the attribute of desire and the faculties of *will* and *mind*, that these forces become agents of expression and impression; it is by the same soul power that these same forces may, on the wings of thought, be projected or sent to a recipient party at a distance, when the necessary conditions are present and the required opportunity given. These conditions and requirements are the same as exacted for hypnotic experiments and need not here be repeated.

The blending process in telepathy must by the operator be forced above the 50% point in order to obtain results; upon this depends the degree—by virtue of this

blending process—to which the operator gains control of the subject's mind, and under such control instills the suggested idea which will be formulated into the same thought as embodied in the suggestion by reason of the fact that the operator has control of the subject's mind action, formulating the thoughts, hence the resulting thoughts can not be different from the thoughts embodied in the suggested idea.

This explanation is as close to the true facts as language will permit, and clear enough for all to understand; but if any one in ignorance, actuated by prejudice, refuses to understand we, of course, can not compel such a one to accept the truth.

The blending process in telepathy (that is at a distance) can be more readily accomplished if a transmission of vital, electro-magnetic force has first been initiated by personal contact, and especially so if this has been done for the purpose of facilitating the projection of these forces to the subject when at a distance, for in so doing the blending process, effected by personal contact, is not abrogated but remains in force, and the process can again be taken up and continued, regardless of distance separating the two participants. This explains the mooted question of post hypnotic suggestions in hypnotism—but very often telepathic phenomena may be produced without preceding personal contact, when conditions are favorable.

We at one time, by projection of these forces, initiated a blending process with an entire stranger at a distance of 1500 miles, and had remarkable results, both telepath-

ically and otherwise. (This will be explained more fully in the 3d volume.)

In wireless telegraphy we have a similar projection of the electric force as a radiation from the metallic point of delivery. This radiation is equally distributed all around to a distance commensurate with the power in the dynamo. In telepathic experiments the vital electromagnetic forces are projected in a straight line from the operator (positive pole) to the receptive subject (negative pole).

This has been ascertained by the fact that a sensitive subject, in front of the operator at a distance to whom the projected forces are directed, will receive the impulses, whereas another sensitive subject behind the operator will not feel these impulses at all; if the two subjects change positions the same result is obtained.

However, we must here make due allowance for suggestive effects on the two subjects, hence these experiments require various diversified demonstrations in order to become corroborative evidence upon which truth may be established.

Now we must take a more extended view of telepathy and examine the possibility of an invisible spirit being operating conjunctively at the very side of the subject, or as a third party on the higher octave become a dominant factor in the trinal blending process, and as such, make the experiment successful which otherwise would have been a failure.

It is a fact, although not accepted by the world's wise ones, that spirit beings have a great deal more to do with telepathic phenomena than is generally supposed.

The advanced student, who has learned that hypnotic processes and control can be initiated by spirit beings, can now without any difficulty understand how a spirit being, invisible to physical sight, could by hypnotic processes and control of the subject's mind produce the telepathic phenomenon just at the time two physical beings were undertaking the experiment. The idea embodied in the message to be sent could easily be instilled into the *mind* of the subject by the operating spirit—a process similar to inspiration—while the two physical participants being entirely ignorant of this fact would naturally think they had accomplished a successful experiment in telepathy.*

In one of our own experiments, we once asked the spirit operator as to which end of the invisible (wireless) line he was operating from, and this was his answer: "*I am all the way along the line.*" This answer when truly interpreted means that he was the dominant factor in the transaction.

The trinal blending process in such a case can best be understood when illustrated by the major chord of C, E, G. The spirit on G, the dominant factor; the physical operator on E, the mediant position; the subject on C, the keynote or tonic.

How easy and logical it is to in this way explain telepathic messages supposed to come from a near relative who suddenly suffered death from accident of some kind, thousands of miles away. Such a message might

*To support this claim we will cite the reader to an experiment recently conducted in New York City, in which a telepathic message in the English language was received in Latin by the recipient party in London; neither one of the participant parties having any knowledge of Latin.

consist of a repetition of a spoken word at the time of death, in which the voice of the diseased may be closely imitated. It might consist of a clairvoyant vision in which all the details of the accident could be vividly suggested—in waking state or dream state.

And furthermore in support of this claim, can it not be logically supposed that at the very moment of death the newborn soul, finding itself subject to new conditions and environments, would be unable to produce such telepathic phenomena as oftentimes reported? It would be just as logical to expect a newly born baby to report the event of its birth to a distant father.

Another more curious result may take place when a spirit operator has two subjects on the telepathic string; in such a case the two subjects may have an interchangeable dream vision, in which both parties would see, hear, and feel as if they were actually personally present to one another; this may take place in such a way as to cause each one of the two parties to positively declare that they were wide awake at the time of the telepathic experience—for remember, that in the same way as the spirit operator suggests things seen or heard in a dream vision, can he also suggest to a sleeping subject that he is wide awake, hence would have the same sensation as if he was awake; in other words, when asleep a person may dream of being wide awake.

It is not within our province to mention all the different phenomena ascribed to telepathy, and it is not at all necessary; for our explanation will explain all of them in such a logical manner, that the phenomena simply

become effects produced by natural causes, all governed by the universal law of harmony.

Before closing this chapter it will perhaps be necessary to say something about telepathy said to have occurred between man and the higher animals.

By reason of the fact that animals have exhibited the so-called spiritual sense faculties of clairvoyance and clairaudience, it has been assumed that they are capable of exercising supernormal psychic perceptions; and even to be endowed with special psychic powers unknown to man; as for instance the so-called instinct of direction and migration, which also enables them to foresee storms, earthquakes and other natural phenomena; this can be easily explained when we know the primary causes producing these phenomena and the nature of the dominant forces, and their relation to the same forces in the animal; for instance, that which intensifies the rheumatic pains and all other nerve diseases in man to such a marked degree, just before a storm approaches, will also cause a cold shivering sensation down the spinal column of a hog, which will cause the hog to prepare a warm lair, where it may take refuge during the passage of the storm.

That animals are subject to hypnotic processes, when favorable conditions exist, is well known to all students familiar with this subject—and why not?

When applying our explanation of the hypnotic processes, it may be clearly seen that animals are amenable to hypnotic influences just as well as man—and if a man can hypnotize an animal when favorable conditions exist, why should not a spirit being be able to do the very same thing, and by that method let the animal know of

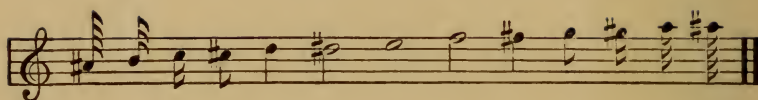
its presence; or by the same processes at a distance produce so-called telepathic phenomena, for the sole purpose of trying to convince a skeptic physical brother that a spirit brother is actually present and desires to communicate. And such facts should not be attributed to hallucination or imagination of the human brain, for does not the animal perceive the same things?

In connection herewith, it would be well to remember that animal soul with its attributes and faculties of expression and impression is the same as the human soul with its more highly developed attributes and higher faculties of expression and impression, and that the difference is only in degree of unfoldment or attainment; hence in the higher animals we find, in a lower degree, all the human characteristics exhibited to a marked degree.

This subject will be taken up again in the second octave, where we will endeavor to explain how animals are healed in the same way, and by the same processes, as human beings are healed.

“Across the world I speak to thee,
Whether in yonder star thou be,”
Or in a nearer zone to me
Upon this earthly plane, we see.

Chromatic Scale of A Sharp



The thoughtful reader and advanced student, who has carefully followed our line of arguments as presented in the preceding chapters, will have no difficulty to understand and realize the truth of our new explanation of spirit materialization, the most wonderful of all the various phenomena, especially so because a successful manifestation of spirit power, involving most delicate chemical processes, must necessarily require conditions of the most exact nature.

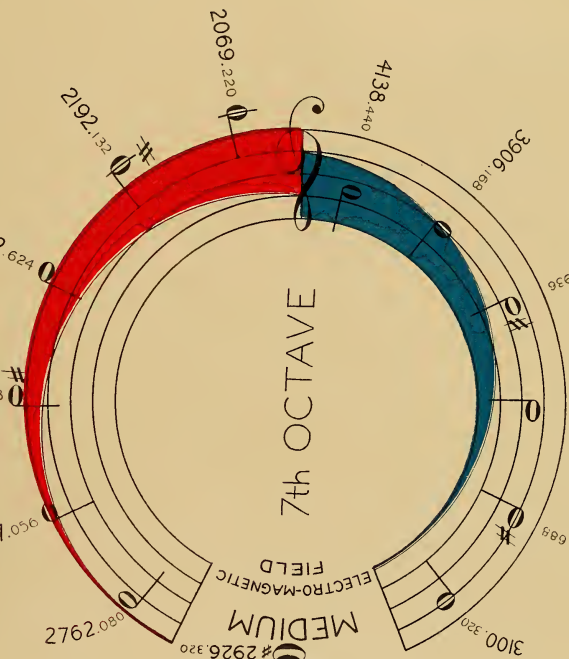
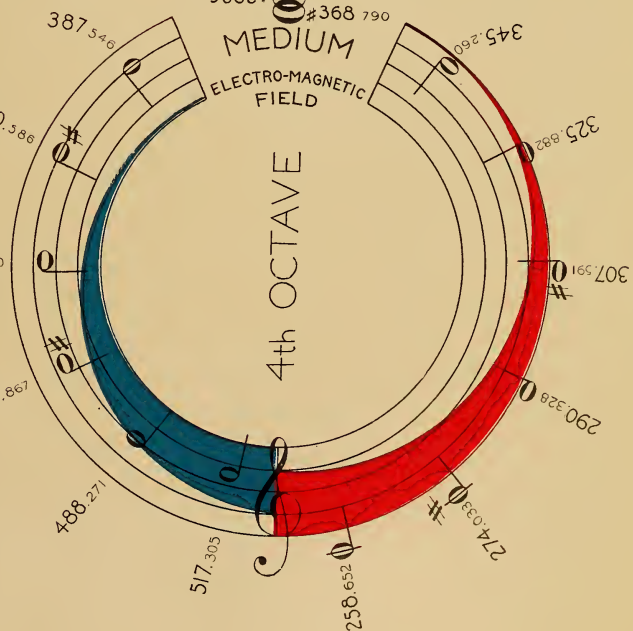
This new explanation, based upon the musical scale and supported by all the arguments so far presented in the preceding chapters, will become another link welded into the chain of Psycho-Harmonial Philosophy that will reveal the scintillating truth radiating from the mighty star of harmony, the brightest and the most conspicuous in the constellation—harmony, love and wisdom, the grand major chord on the macrocosmic scale of cause and effect.

Materialize, according to Webster's definition, is: "To

MATERIALIZATION

HUMAN HORSESHOE MAGNET

SPIRIT HORSESHOE MAGNET



UNDER THE LAW OF TRANSMUTATION THE CONDENSATION PROCESS BECOMES THE CHIEF FACTOR
IN MATERIALIZATION

OBENCHAIN DISSONANCE SYSTEM

reduce to a state of matter," and we take it for granted that the meaning he intends to convey is, that an invisible substance of high vibratory rate of atomic activity is reduced or lowered to that rate of vibration exhibited in tangible material objects, which are visible to our sense of sight, by the responsive capacity of our visual organs.

Our readers will especially remember this fact: To materialize is to reduce or lower atomic vibration of an invisible ethereal substance, which under the law of transmutation and concomitant processes of condensation is transferred from the invisible to the visible realm of nature, where it may become sufficiently solidified to be visible to our physical sense of sight.

The term "reduce," according to the dictionary means: "To bring back to a former state"—we should also note the close relation existing between the terms reduce, condense, and contract.

The investigator of psychic phenomena, and especially materialization, should not bank too much on his or her own experience even under the closest observation. For under the present system practiced by many materializing mediums, advertising themselves to be able to produce this marvelous phenomenon under almost any kind of condition, before a promiscuous audience, one or more times daily, the investigators invariably find themselves up against powers and forces which render it impossible to at all times be absolutely sure that they see the object which they think they see. This refers especially to the question of identification.

An explanation of the above statement will necessarily be in order and we give the following:

If the investigator, or the chronic phenomena hunter should happen to attend a fake materializing seance, given under supposed test conditions, a human form may appear in front of the cabinet, which the credulous investigator supposes to be a materialized spirit body of some deceased relative; and for the purpose of more fully convincing the sitter of this fact, the investigator is called up to the cabinet for a closer inspection, that the materialized spirit may be identified; and here is where the invisible powers and forces are set in operation, augmented by the contact of hands by the investigator, and the manager of the circle, which if the investigator should happen to be a sensitive, results in immediate hypnotization; for which the party in question has already been prepared while sitting in the circle.

If the hypnotic processes have reached the 60 or 65 per cent point, the investigating subject will at once recognize that form to be father, mother or uncle, as the case may be, without question or doubt, for it was perhaps light enough to observe certain marks or other characteristics of the form which would furnish unmistakable evidence of identification; and such self-experience is of course accepted to be the best evidence and positive proof of the phenomenon called materialization. If the critical observer is able to distinguish the sensitive person from the non-sensitive, he will discover that the non-sensitive, when confronting a supposed spirit mother or sister in front of the cabinet, is never able to recognize them even in the best light allowed—the psychological

wind is blowing in the wrong direction, consequently unfavorable for hypnotization—the blending process is similar to blending oil and water.

And then again such observer would notice another fact. A large percentage of spiritualists, when called up to the cabinet, will in most cases identify the supposed materialized spirit form as the one it represents itself to be, for spiritualists as a rule are more or less sensitive and amenable to hypnotic influence.

In connection herewith it is hardly necessary to state that the supposed materialized spirit form seen at such seances that some would recognize as a departed loved one, and others would not, was nothing more or less than the medium's physical form dressed up in wig and "toggerly" to resemble the one the sitter would most likely want to see.

This attempted personation and masquerading personality may be done while the medium is in the unconscious trance state and knows nothing about what is being done; and again the medium may do these things intentionally for the purpose of getting the dollar per head admission; but in such a case the deceiver should not be called a medium, but simply a fake or impostor.

In the other case we have certainly witnessed mediumistic processes, and most assuredly experienced spirit presence, yet under a cloud of deception.

We have personally had the best kind of manifestations of spirit intelligence when we at the very same time knew that we saw only the medium's form slightly disfigured by robes and other "toggerly" used for no other purpose than deception; consciously supplied by the

medium, for that purpose, who hence becomes a party to the deception and should be held responsible to that extent.

The honest, keen observer may be satisfied with the result as far as the demonstration of the presence of spirit intelligence was concerned, but the money paid for admission to a highly advertised materializing seance, where only personation was given, could not be construed to be anything but money obtained under false pretense.

If a medium can not produce the genuine phenomenon of materialization, let such a medium be honest and pull down the flagrant materialization sign, nor in any other way intimate that materialization would be given, but instead let the patrons know that personation would be given, with necessary auxiliaries, and there would be no need of any ropes, stitching, or flour and beans.

Yet it might be said that such a medium sometimes gives genuine materialization, and does not in any way guarantee what will be given, and therefore should not be held responsible if only personation should be proven to be given;—this is a lame excuse, for the medium surely knows, or at least should know, that genuine full form materialization in such promiscuous circles as a rule is almost an impossibility, and should not be expected.

The main object in this chapter is to explain the true processes by which full form materialization may be produced, when circles are formed in accordance with Nature's laws and principles, as exemplified in the musical scale.

All nature is established upon a musical basis, hence

all phenomena become explainable from the basis of the musical scale.

All psychical as well as physical phenomena result from a BLENDING OF HARMONIOUS RELATED PRIMARY FORCES AND ELEMENTS; this blending always takes place to the same degree that harmony exists. Harmony, then, is the great law that governs all manifestations; hence it follows that a materializing seance must be conducted along the line of harmony in order to obtain the best result.

Every human being is at all times subject to musical laws and has a certain location on the musical scale according to inherently related electric and magnetic forces, which as positive and negative elements constitute factors which determine a person's location on the scale of vibration. It is this location on the musical scale that constitutes a person's keynote, which explains the very processes and dominant factors in individual existence. This will be clearly explained in the third volume.

By the thirteen chromatic notes on the scale, we have thirteen different human characteristics and temperaments represented. Each note represents the result of a certain number of vibrations per second; see colored plate No. 7.

Each and every person has a vibratory multiple relation to one of these thirteen notes on the scale, which constitutes that person's individual keynote.

We may divide every half step of the scale in four parts and thus have forty-eight different temperaments represented. We may make a more sweeping division and have two hundred and fifty-eight different temper-

aments to deal with, and even go into the hair splitting business and deal with fractions, which produces that infinite variation under which no two human beings are ever born just alike; but we shall here only deal with the original thirteen human temperaments according to their location on the chromatic scale, which explains the secrets of inherent basic principles of existence.

According to the statements in the "New Testament" Jesus must have understood and practiced this system when he went about over the country picking up his disciples here and there as he found them corresponding to the twelve chromatic notes on the scale, He himself being located on F sharp, the vital center, a position only held by a perfect human being, and is called the messianic point, with John on G, and James on F, which are the prophetic points; Peter on high C, with Judas on low C, these two points being the most positive and negative constitute the two extremities of the scale.

"The twelve in awful circle stand
Where mortal dare not enter;
And blazing like a solar world
Stands Jesus in the center."

In Mark ix, 2, we read: "That Jesus took Peter, James and John up into an high mountain, apart by themselves where he was transfigured before them."

The phenomena of etherealization and materialization were produced so that the physical form and raiments of Jesus exhibited transcendental radio-activity, and Moses and Elias could be seen talking with Jesus. The

question which demands a scientific as well as a logical answer is this: Why did Jesus take Peter, James and John from out of the twelve disciples up into the mountain? (presumably a cave "into" the mountain) or in other words: Why were Peter, James and John necessary for the production of the phenomena of etherealization and materialization? The answer is this: By virtue of their individual location on the musical scale, Peter on high C, James on F, and John on G, they constituted representatively the initial notes of the three major chords on the natural key of C, on which He (Jesus) had organized his chromatic circle, which gives Jesus the focal point on F sharp. This combination of the three major chords in the natural key of C, constitutes a perfect vital electro-magnetic battery necessary for the production of the above named phenomena, provided, however, that all other conditions are favorable.

This realistic fact may be demonstrated on any of the twelve musical scales, but the degree of the phenomena decreases from 10 to 40 per cent from the key of C sharp up to key of F and increases at the same ratio from key of G up to key of B, by virtue of the various degrees of electro-magnetic balance existing on the different keys upon which a chromatic circle may be organized.

The above facts as recorded by Mark, when fully understood, are positive proof that Jesus or some one else directing him had a practical knowledge of PSYCHO-HARMONIAL PHILOSOPHY, and the cosmic law of harmony.

The three grand divisions of the human family represented by the sanguine, motive and phlegmatic tempera-

ments, have their relative positions on the musical scale, and are classified as electric, magnetic, and electro-magnetic temperaments, each one with sign board aloft designating its proper location on the scale of vibration.

Judas no doubt was as necessary in the organization of that great chromatic battery as low C is to the musical scale, and with Judas at one extremity of the scale necessitated the call for Peter to take the opposite extremity, that electro-magnetic balance and equilibrium might be obtained.

Jesus evidently knew what Judas represented when he said (John vi, 70): "Have not I chosen you twelve, and one of you is a devil." In the next verse it says that "He spoke of Judas the son of Simon." Judas being a representative of the lowest human characteristics, must of course have the position of low C on the musical scale as well as on the scale of human attainment on the scale of morality. The central idea here, is that on the scale of attainment the process of development must commence on low C, hence low C is as necessary as high C, which becomes the low C in the next octave above, and the low C is the high C in the next octave below; this is the law of harmonial, evolutionary progressive reproduction from octave to octave, on the macrocosmic scale as well as the microcosmic scale of vibrations.

"And I will give unto thee [Peter] the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matthew xvi, 19. This key was the knowledge of the hypnotic

powers possessed by Peter. (Key is always a symbol of knowledge.)

It might legitimately be asked: Why was not this knowledge given to John or James, the two most beloved? Here is the answer: Peter by birth under favorable planetary influences was a natural born hypnotist, which gives him the location on high C, and of course was the only one of the twelve most naturally adapted to use the hypnotic powers which he possessed in the greatest measure. It is true that by the mesmeric powers greater things may be accomplished along certain lines; but remember that Jesus occupied the mesmeric or messianic point on F sharp, hence, John and James were half a step removed from the point that could be expected to equal Peter in natural abilities. Now we must understand that a natural born mesmerist is always located on or between F and F sharp, and on or between F sharp and G; and a natural born hypnotist is always located on or between B and high C, and on or between low C and C sharp.

Judas possessed the hypnotic power in as great a measure as Peter, but this key could not be given to him, for he would never have the opportunity to use this knowledge for the good of humanity, and if he ever did use these inborn powers, he would be most likely to use them for evil purposes, hence it was best that Judas never knew his powers.

It will now not be difficult for the thoughtful reader to understand the ancient terms, "White magic" (mesmeric processes), "Black magic" (hypnotic processes). This

subject will be more fully explained in the second octave, where it really belongs.

But some will say that Jesus was only a mythical character, representing certain ethical and moral principles. Very well if you want it that way, you only transfer the knowledge of these facts to the one or ones who wrote the Gospels; the proposition is just as broad as it is long; the facts are there just the same, although enveloped in a cloud of mysticism.

We will here introduce a spirit message which is purported to have come from a Hindu philosopher who claims to have lived many years ago in India. In this message he refers to Psycho-Harmonial Philosophy as a system known and practiced by the ancient Hindus. He says: "This system was taught and practiced in India long before the Christian era; and my successors taught this system to Jesus when he was in that country seeking knowledge; but Jesus, having the Jewish religion to deal with, modified and mystified their teachings, thinking thereby to be better able to amalgamate this system with the doctrine of the Jews; no doubt actuated by a desire for notoriety as a teacher among his countrymen."

Now we have learned that each and every person, as an individual being, has a certain vibratory multiple relation to some note on the chromatic scale, which in this way will represent all the different human characteristics and temperaments of all nations.

This system of forming circles according to nature's laws embodied in the principle of music, was exemplified in ancient astrology by the great circle comprising the twelve zodiacal signs with the earth in the center—

Geocentric. The reason why the ancient astrologers adapted the geocentric system of astrology is based upon the fact that our solar system is constructed and organized on the key of E, which gives the earth (with its location on B flat) the central focal point on the scale of E.

In modern times we look upon the evolutionary sweeps of the constellations along the path of the zodiacal circle to be the grand 25,000 years cycle, in which our own solar system has its appointed place.

These same principles were represented in the Jewish mythology by the twelve sons of Jacob, six on each side, afterwards the twelve tribes of Israel.

When forming a materializing circle according to this system, each and every one of the twelve sitters should be carefully selected according to his or her multiple relation to each note on the chromatic scale upon which the circle is organized, and hold the position of that note in the circle, which is formed by joining together the two extremities with high and low C as a neutral point, and open the circle at F sharp with a medium on the focal point F sharp; that will fill the requirements of a sensitive instrument, with a perfect individual electro-magnetic balance, and correspondingly developed Soul powers to insure a perfect vitalization process. Such a medium would constitute a natural focal point for the concentration and focalization of all the forces in the circle to be subsequently metamorphosed into power.

A circle so formed will indeed be a veritable human horseshoe magnet on the physical plane, with the medium in the electro-magnetic field between the positive and

negative poles indicated by G and F on the colored plate No. 7.

The flow of the vital electro-magnetic force from the neutral point at the junction of low and high C along both arms of the circle will be concentrated and polarized in the medium at the focal point F sharp, and the unvitalized magnetic force—represented by the blue color—issuing from the positive pole, and the unvitalized electric force—represented by the red color on plate 7—issuing from the negative pole, will reach the medium in a perfectly balanced condition, ready for the blending and vitalization process to be accomplished at the vital center on F sharp.*

This homocentric blending of all the forces in the circle is by a skillful spirit operator (cabinet chemist) metamorphosed into power to be used in the work of lowering and reducing a high rate of vibratory ethereal atomic motion to the prevailing rate of atomic and molecular activity in tangible material objects, which our physical organs of vision may readily respond to, by virtue of the laws governing reflection of light, which vibratory activity is by the optic nerve system transmitted to the brain, where the human mind receives these vibratory cipher messages and transmits the interpretations to the realm of consciousness, where the human soul-entity sees the object that has in the materializing seance been “reduced to a former state of matter.”

Let us here introduce as evidence a statement from Prof. M. Faraday, the eminent and well known English

*The peculiar relation existing between F sharp and all the other notes on the scale will be considered and fully explained in the third octave.

electrician now in spirit life, from whence he says: "The spiritual body consists of the same elements as the physical body, and only differs in atomic rates of vibrations." Having in a short way explained the formation of the human horse-shoe chromatic battery on a certain level or key—the natural scale of C—on the physical plane, it also becomes necessary to explain the spirit horse-shoe chromatic battery organized on the same plan and governed by the same law of harmony inherent in the musical scale, on one or more octaves higher up on the scale of vibration, yet on the same keynote.

Each individual spirit, forming the spiritual chromatic circle or battery, is selected according to multiple relation to the note on the chromatic scale to be occupied, on the octave or level upon which the organization is effected; with the spirit medium on the focal point F sharp. This spirit medium on F sharp necessarily must be in perfect multiple harmonial relation to the physical medium on F sharp on the lower octave,—which by virtue of the law of harmony insures a perfect blending process in which the two mediums become as one in polarity. This homocentric blending can best be exemplified by striking F sharp on any two octaves of a piano.

This blending of the two mediums on F sharp (see colored plate No. 7) constitutes the focal point for the concentrated forces of the two batteries, the visible and invisible circles; and just as modulation in music is the bridge upon which higher and lower sound vibrations meet in harmony, so is mediumship the bridge upon which the positive and negative forces and elements meet in polarity.

At this point of the processes, the desired result depends largely upon the skill and knowledge of the spirit chemist or operator manipulating the power, resulting from blending and concentration of primary forces and elements from the two circles.

This power we have computed from actual measurements of the emanations from each individual comprising the circle on the lower octave (4th octave) and by mathematical processes obtained the measurement of each individual on the invisible circle on the third octave higher up (7th octave), and the result represents a lifting power of 2,000 to 3,000 pounds in one hour; that is, the energy and power generated and expended in one hour would equal the power necessary to lift from 2,000 to 3,000 pounds. This of course varies according to the level or octaves upon which the two circles are organized. This is the same power that is manifested when the arm is raised by muscular contraction, which is the result of concentrated vital electro-magnetic force, converted into muscular power, through the avenue of expression—understand that the vital electro-magnetic force is both vital force and a motive power at the same time.

Now each member of the two circles being at their post on their respective notes on the chromatic scale, with the two mediums blended at the focal point F sharp, the vital electro-magnetic forces will, lightning-like, flash along lines of least resistance from each member of the two circles to the focal point of concentration on F sharp, where it is converted into power to be manipulated by the skillful spirit chemist.

A spirit being who desires to be materialized and for

a few moments at least become visible to earth friends, steps into the electro-magnetic field of the human horse-shoe magnet (see plate No. 7) where the reduction process—the process of “bringing back to a former state of matter”—is made to play upon the ethereal spirit form, and the lowering of the high rate of vibration of ethereal substance culminates in condensation under the law of transmutation, and that invisible ethereal substance is “reduced or brought back to a former state of matter” in a few moments of time, and is now ready for the augmentory or finishing-up process, which for the want of a better name we will call electro-magnetic atomic plating or tegumentation—a process similar to your commercial electric silver or gold plating.

This is the process by which, under the law of transmutation, matter is converted into its correlated force at the positive pole and by the electro-magnetic currents transferred to the negative pole where it is re-converted into its “former state of matter,” thus forming a veritable shell of solid matter on that part of the spirit body whose vibrations had been “reduced to a former state of matter.”

These processes may be applied to any part or to the whole spirit organism. Spirit clothing and all things of a spiritual nature can by these processes be “reduced to former states of matter,” for the time being; and the length of time it will hold intact under red or orange colored light or twilight depends upon the thickness of the electro-magnetic atomic plating. A thick piece of ice will hold a solid form longer under an application of heat than a thin piece will.

Heat and light are manifestations of certain rates of motion; the white light from the sun with its vibratory multiple relation to high C on the scale, affects a materialized form just as a correspondingly high degree of heat would affect a thin piece of ice, which would melt instantly and be converted into vapor, and at last disappear entirely under continued application of heat.

But the slow-going motion of light, from radiating red color vibrations on low C or orange on D, has a lesser effect on newly reduced matter with texture superfine and colors far surpassing any of our chemical pigments, being more like rainbow tints or the colors exhibited in a newly opened rosebud. The white seems to be whiter than newfallen snow—purity of matter determines the purity of radiated color vibrations.

Now we will make the prediction and assert advisedly that when materializing circles are formed and conducted according to the plan here outlined, it will become possible for human beings on the earth plane to walk and talk with angels and gods at high noon, and entertain such visitors from the higher realms; not unawares under cover of darkness, but under full light, will we meet spirit friends face to face.

Now, suppose a physical human being should desire to dematerialize, and “be an angel and with the angels stand” for a few minutes at least, the *modus operandi* would be for a human sensitive to take a position in the electro-magnetic field of the spirit horse-shoe magnet (see colored plate No. 7) where the spirit operator could manipulate the same powers, with a reversal of the processes, and in a twinkling of an eye almost, the physical

atomic and molecular activity would be increased to the vibratory rate of spirit substance, and the subject would no longer be visible to physical sight; and as a visitor from the physical realm of nature in turn be entertained by loving angel friends, manifesting life on the higher octaves of existence.

But our dematerialized friend is just like a fish out of water, and can not long endure the high vibratory force tension, and must quickly return to the realm of existence where nature has provided harmonial vibratory force relations, adapted to physical conditions, hence our homesick would-be-angel at once takes a position in the electro-magnetic field of the human horse-shoe magnet, and by a reversal of the processes our inquisitive friend is again returned to a former normal state of matter, wiser but perhaps not happier.

A person used to dreaming while in the waking state, may here have the opportunity of dreaming of future possibilities for the physical human being, when these chromatic circles would be established in all the large cities for public use—just like wireless telegraph stations are now established—where a person could find the necessary facilities for being switched from the physical realm to the ethereal realm of existence and for a few minutes travel with lightning speed, propelled by the dynamic power of the human soul through the faculty of the *will* and *mind*, directed by desire to reach a certain locality; there to be switched back into the physical realm, transact all necessary business, then again appear at the transmutation station, touch the electro-magnetic button on the switch board and again assume the ethereal

form, and on the wings of thought return home to be metamorphosed back into the physical realm again; all requiring less than 10 minutes' time—would this not solve the transportation problem?

In connection with the above explanation of dematerialization, the progressive student should have no difficulty in explaining the marvelous phenomenon of passing matter through matter.

Now a thoughtful reader will no doubt tacitly admit that these processes may be observed all around us in nature when an invisible substance under the law of transmutation becomes visible, tangible matter, which is the result of the manipulation of the vital electromagnetic force by a soul-entity, striving to construct a physical structure for the purpose of manifesting as life on the great highway of progressive unfoldment with its cyclic spirals, leading from octave to octave, to ultimate realms of infinitude.

This process of growth under nature's normal conditions is slow but more lasting; and the manifesting entity need not be afraid of being light (ning) struck at every critical point of the road and seemingly dashed into nothingness in the twinkling of an eye.

Now we are well aware of the fact that a large majority of people living today, do not accept these facts as true.

1st. Because they have never seen a genuine manifestation of spirit power.

2nd. Because they have never studied the laws that govern such manifestations.

Would a scientist living in equatorial regions deny the fact that vapor, under favorable conditions, is re-

duced to a former state of crystalization, and falls from the clouds in the form of snow flakes; or that water congeals into a solid state under a certain degree of cold—because he has never seen it? No, he has studied and understands the law that governs these things just as well as his brother scientist in a northern latitude where such phenomena frequently occur.

In concluding this chapter, we shall kindly advise all thoughtful readers to study the law that governs the processes involved in the phenomenon called materialization, and become competent to judge between the false and the true, and be able to distinguish the difference between an arisen brother or sister, and a scarecrow.

MATERIALIZATION

Is Nature's changing mood, divine,
It appears in the flowers, blue,
That growing slowly, may define,
The starry dome, in color, true.
Obscured is all the stellar world,
When sunshine turns the dark to light.
So Nature's plans are not unfurled,
For all to note, by day or night.

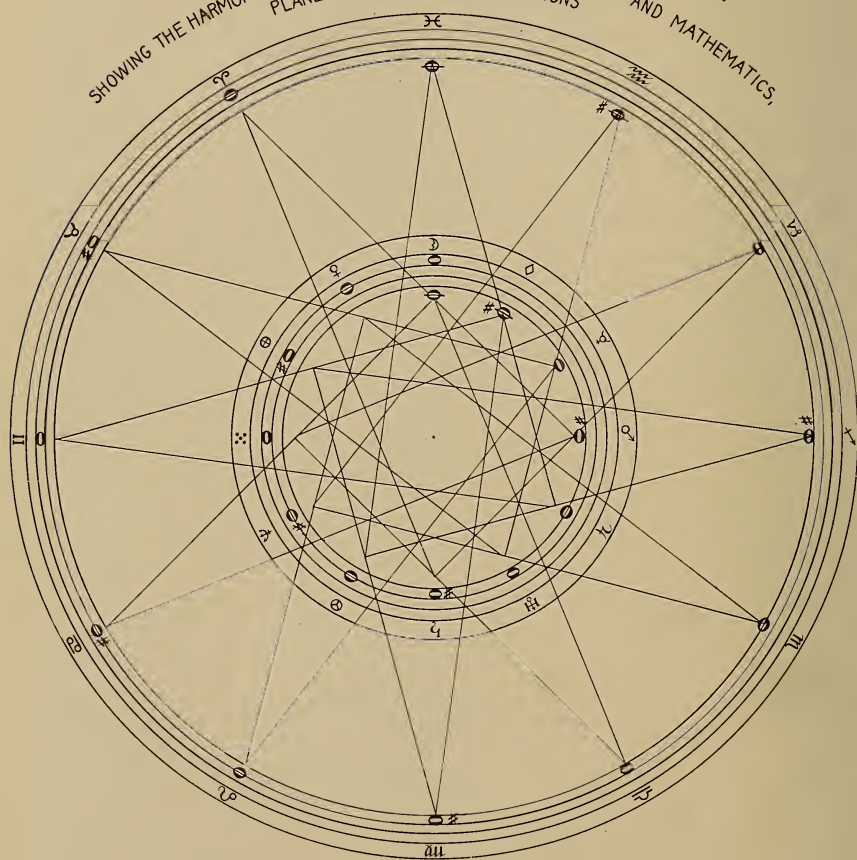
We feel the soothing spell at eve,
Of dew, invisible, that soon,
Above, below, may make believe,
The earth's a fairy realm, in tune,
With music of the spheres of light.
And everywhere, the law obtains,
In growing forms of changing might,—
As vapors, mists, and heavy rains.

Those passed beyond this earthly stage
As spirits, may employ the law,
To materialize the form,
And prove that love will always draw,
Our own to us, in sunshine, storm.
To earth a mission they may owe,
In lieu of what she did for them,—
For everywhere, we, each, will grow,
Through doing love deeds, that begem,—
As materializations.

—*Lisle E. Saxton.*

THE CHROMATIC CIRCLE

SHOWING THE HARMONIAL RELATION BETWEEN MUSIC, GEOMETRY AND MATHEMATICS,
PLANETS AND THE ZODIACAL SIGNS



PLANETS

☾	MOON	♄	SATURN
♁	VULCAN	♅	CELESTIA
☿	MERCURY	♆	NEPTUNE
♂	MARS	♁	ASTEROIDS
♃	JUPITER	♁	EARTH
♅	URANUS	♀	VENUS

ZODIACAL SIGNS

♓	PISCES	♍	VIRGO
♒	AQUARIUS	♌	LEO
♑	CAPRICORNUS	♋	CANCER
♏	SAGITTARIUS	♊	GEMINI
♏	SCORPIO	♉	TAURUS
♎	LIBRA	♈	ARIES

CHAPTER XII

CHROMATIC SCALE OF B



THE CHROMATIC CIRCLE

Does God geometrize? is the question asked by the author of "Arabula" when he was sitting on the bank of a stream in Texas, examining the petals of a certain flower.

In this chapter we shall endeavor to show that nature's laws are grounded on geometry, that the universal plan of world building is in perfect conformity to geometry and mathematics—that the masonic emblems, the square, triangle, compasses and plumb line, go hand in hand with geometry, mathematics and music. The square, triangle and compasses are geometrical figures founded upon musical laws, and inasmuch as nature is established upon a musical basis, these masonic emblems become symbolical expressions of nature's laws.

Music, geometry, and mathematics are most beautifully expressed in the great major chord,—harmony, love and wisdom.

Some philosophical thinkers hold that love is the

greatest of all things that exist, and even go so far as to refer to Divine love just as if the finite understanding of man could know and describe Divine or infinite love.

When we go deeper into this subject and critically analyze it, we find that love is co-existent with harmony, but cannot be manifested until harmony first creates the requisite conditions. The manifestation of love is conditional; hence love is manifestly largely dependent upon harmony for necessary conditions; yet does exist as an attribute of the human soul—and if the human soul has always existed, love has also always existed; and we shall look upon harmony and love as twin brother and sister; and if they did not always exist, harmony must have been the first born, thus making conditions for the birth of its twin sister, love.

The geometrical rectangular triangle in free-masonry has a true relation to the musical triad or the major chord on any of the twelve chromatic scales—the masonic compasses have a true relation to any and all the relative minor chords in all the different keys—and when the square and compasses are placed properly upon the geometrical altar of harmony the square points out all the major chords and the compasses points out all the relative minor chords. See diagram No. 8.

“He took the golden compasses prepared,
In God’s eternal stores, to circumscribe
This universe and all created things.”

—*Milton.*

Modulation in music is the plumb line that swings from discord into harmony, oscillating back and forth

from key to key, seeking the point of equilibrium where harmony and discord may blend in homocentric polarity.

The twelve keys in music are the twelve branches of the tree of harmony on which the twelve notes are "the twelve manner of fruits;" having a perfect relation and correspondency to the tree of life. By the tree of life is meant all living organic beings, each and all having their respective location on the musical scale, upon which "the twelve manners of fruit" is the ripened product, manifested in the twelve human temperaments and characteristics according to the human being's location on the musical scale, which is the keynote involving the fundamental principle of individual existence.

These twelve human temperaments are the direct result of vibratory laws governing the relation existing between the electric and magnetic forces, which again result in a perfect or imperfect vitalization process, bringing into existence a perfect or imperfect product (vitality) as one of their twelve manners of fruits on the tree of life, "whose leaves shall be for the healing of all the nations."

The mathematical and geometrical ratio of progressive unfoldment along the line of expansion—all the way from the first triune combination in the first protoplasmic cell through the three physical kingdoms, culminating in man, the apex of the physical pyramid of perfection, the ripened fruit of this wonderful tree of life—is beyond the comprehension of finite mind.

It has long been known and verified by experimentation that when sound vibrations are directed against a parchment stretched over a hoop, iron filings or fine sand sprinkled thereupon will form themselves into

geometrical figures in accordance with the sound or chord that is played. Each musical sound and the various combinations of sounds are capable of expressing themselves in geometrical forms and colors.

If we now remember how the geometrical figures in the human aura appeared as a representative of the individual emotional feelings expressed in thought, we may clearly see the correspondency existing between thought force and vibratory sound waves; the former having a perfect multiple relation to the latter.

C. W. Leadbeater describes musical form expression as follows:

"Music may be enjoyed by the clairvoyant sense of sight as well as by the sense of hearing, for these musical form pictures are most striking, and of infinite variety—each class of music has its own type of form, and the style of the composer is as clearly shown in the form which his music builds as a man's character is shown in his handwriting; other possibilities of variations are introduced by the kind of instrument upon which the music is performed, and also by the merits of the player.

"The same piece of music if played accurately will always build the same structure, but the form will be enormously larger when it is played upon a large church organ than when it is performed upon a piano, and not only the size but also the texture of the resultant form will be quite different.

"Thus a Wagner, Mendelssohn and Beethoven and other masters built musical ethereal edifices of different types according to their emotional feelings and power of

decision, whose scintillations of resplendent radiance are beyond the power of words to describe."

In building these beautiful ethereal temples of vibratory elements the astro-masonic architect must have tools that are in corresponding harmony to the material he is shaping into form, which are all represented in our geometrical diagram called "The Chromatic Circle."

When studying this diagram the reader will clearly see that geometry, mathematics, music, the zodiacal signs, the square, the triangle, the compasses and the plumb line are all revolving around a common center; therefore homocentric, exhibiting a most perfect harmonial relation.

Music in its most perfect expression is a revelation of all mysteries in nature. Science in its keener analysis shows that everything in nature is established upon a musical basis. Vibrations and rythmical pulsations are the raw material of music. Music may be defined to be rythmical vibratory sound waves having a sympathetic relation to the emotional feelings of the human soul—"but no definition has ever compassed the whole scope and meaning of music. Each new definition serves to make clear some particular phase of it. Everything in nature trembles in response to musical pulsations."

In the old mythology of the poetic Greeks, who were so responsive to nature's influences, the sun was personified as Apollo the God of Music, as well as dispenser of light and life to all; his direct descendant, ASCULAPIUS, the great healer, is said to have caused the very trees to dance to his music;—does not the wooden frame of the piano vibrate and dance to the music of the strings?

"But it is one thing for the tissues of our being to be acted upon like the sounding board of a piano, and quite another thing to sense the music—one is passive, the other active—the former is common to all; the degree in which we exercise the latter will be proportioned to our musical development. Growth in music is partly emotional, partly intellectual. On the one hand, there comes a fuller feeling of the tone-beauty; on the other hand, a growing perception of the harmonious relations of the musical structure, and these two are so intimately blended that it is impossible to separate them, or to assign to each its proper share of the sense of pleasure and inspiration which is excited in the listener's mind."

Huxley says: "If the human ear was sufficiently developed we could hear the music of the blooming flowers."

If our ears could respond to all of nature's music, everything around us would become a wonderful orchestra of melodious expressions of soul.

All art music is suggested by, derived from, and unerringly governed by nature—the source of all melody and harmony.

"Discord in music does not mean confusion and antagonism."

"There is just one proposition on which the whole science of music is based, or in which it has its foundation; that is, a chromatic scale of twelve notes, beginning with one having any number of vibrations per second and continuing in regular arithmetical progression with each ascending tone until the last or twelfth tone has reached vibrations just double that of the tone of the beginning.

This scale exists in nature. It is not man-created, man has simply discovered the laws of its existence.

"Dissonance has its place in musical harmony, as it has its place in all nature; it is the condiment to harmony, which gives zest to the musical appetite. The distribution of a given amount of dissonance existing between the two C's on the middle octave must be done according to a law that is empirical in its demand, and the perfection of this distribution to the various notes depends upon how near the law that governs has been approached.

"Taking International pitch as a basis, and beginning with middle C, which has a vibration of 258.652 per second, the vibration of the other eleven tones of a perfect chromatic scale may be found by using 94.3874 as a ratio divisor. The dividend in the first division would be the known vibrations of middle C, 258.652; the quotient as a result would be C sharp, 274.033; next, 274.033 would be the dividend, the divisor remaining the same, the quotient would be D, 290.328, and so on throughout the scale until C an octave above is reached, which if no mistakes have been made, will vibrate twice the C we began with, or 517.304. See plate No. 7.

"In carrying out these deductions we have here lopped off all decimals beyond three places, but the scale is the result of carrying them much further."

The twelve notes on the chromatic scale when bent in the form of a circle is called the chromatic circle, which corresponds to the zodiacal circle of twelve signs in the heavens. Each half step on the scale represents one

of the zodiacal signs, which have their location on the chromatic scale as follows:

Commencing with Pices on the low C, we go up the scale with Aquarius on C sharp, Capricornus on D, Sagittarius on D sharp, Scorpio on E, Libra on F, Virgo on F sharp—the vital center—Leo on G, Cancer on G sharp, Gemeni on A, Taurus on A sharp, Aries on B. See diagram No. 8.

Again we locate the planets of our Solar system on the chromatic scale according to their inherent predominant electric and magnetic quality and quantity which determines their positive and negative nature; and the vibratory frequency of predominant forces, as follows:*

Commencing with the sun on high C, we descend the scale with Venus on B, Earth on B flat, the five largest pieces of a former planet with orbits in the meteoric belt between Mars and Jupiter on A, Neptune on G sharp, Celestia on G, Saturn on F sharp, Uranus on F, Jupiter on E, Mars on E flat, Mercury on D, Vulcan on C sharp. The earth's moon being the most negative planet from

*From Clarence E. Gauss, United States Deputy Consul at Shanghai, we have the following authentic record of music in China. "The Chinese claim for their music the greatest antiquity. According to their annals musical characters were invented by the Emperor Fushi, some 3,000 years before the Christian era; which under the Emperor Huangti, 2700 B. C., was greatly improved and became one of the arts, whose laws became well understood. Certain notes were chosen as keynotes, the sounds were fixed and received names, COMPARISONS WERE DRAWN BETWEEN THE NOTES AND THE CELESTIAL BODIES (planets of our solar system) OF THE UNIVERSE, AND MUSIC BECAME A NECESSITY IN THE STATE, A KEY TO GOOD GOVERNMENT.

"After Huangti, his successors took a great pride in practicing music and composing hymns, and the post of music master was considered the most dignified office in the empire.

"Confucius spoke of music in the highest terms of sincere admiration, and recommended it as the best medium for governing and guiding the passions of men."

a geocentric astrological viewpoint will consequently have its position on low C. See diagram No. 8 and especial colored plate No. 10 in the second volume.

To prove that the above location of the planets of our solar system on the musical scale is true, apply this test: Take all the electrical planets with their moons, and ascertain the weight of each one, then ascertain the total number of tons. Then add up the tonnage of all the magnetic planets and their moons, and the results will nearly balance. If comets belonging to this system could all be figured in, the electro-magnetic relation would show a perfect balance.

When placing the solar family on the scale, we follow the same rule as laid down for locating the human family on the scale; and inasmuch as Saturn is the most perfect planet in our solar system, embodying the noble attribute of love and religious principles, his location as a savior of the solar family must be on the messianic point, which is the location of the saviors of the human family. This is the vital center where perfect balance between the electric and magnetic forces exist, there being perfect equilibrium, perfect harmony, providing all other conditions are favorable. We will here quote what Prof. H. E. Butler, author of *Solar Biology*, says of this noble planet:

"During my investigation into the nature and quality of Saturn, I became convinced that it was the grandest and most perfect planet in our solar system, and that its rings were spirit zones luminous with Divine life, having come into perfect harmony with the same. Its function has to do with the scientific and religious

principles which it embodies, and expresses in a degree far in excess of our present intellectual ability to comprehend. In fact it can never be expressed by any one individual on this planet."

It will not here be deemed visionary to assert that by reason of this harmonious relation of the electric and magnetic forces, especially attained by the Saturnian system at the time when the present existing rings formed, there could be no disruption, no friction in the perfect harmonial balance, hence the rings remained encircling the planet just as we see them today.

The planets that come next in order of perfect physical and spiritual development are: Celestia (outside the orbit of Neptune), and Uranus, whose attributes and character corresponds to the disciples John and James. The other planets follow in degree as we ascend and descend the scale from the vital center on F sharp.

It is said that there is always a black sheep in every family, perhaps there may also be a black sheep in the solar family; if so, it must be Vulcan. The very name would indicate volcanic disruption and destruction, but evolutionary processes will no doubt in course of time change the black fleecy garment into raiment as white as snow by virtue of the emanating love principle of Saturn, the savior of the solar family, and the prodigal will become harmoniously related to the whole family.

The thoughtful reader should here go back and re-study our new philosophy of light and heat, which makes it possible for any and all the different planets of our solar system to enjoy its blessing in a measure depending upon the density of their surrounding atmosphere; and

then be able to have a true comprehension of our solar family. See Chap. VIII, page 54.

The Sun on high C is the great electro-magnetic battery which once contained and embraced the whole solar family; and just as the high C contains vibratorily all the notes on the scale, the sun contains all the elements existing in the solar system. It is the all in all—exemplified in the rays of white light which contains all the colors of the spectrum—and is all in all, in the field of colors.

NOTE—This subject will be continued in the third volume under the caption: Astro-Masonic Chromatic Circle.

“As pure, white light through colored glass
Truth glimmers through the soul,
And gives a glimpse of broken parts,
Of one grand perfect whole.”

“All matter is God’s tongue,
And from its motion God’s thought is sung.
The realms of space are the octave bars,
And the music notes are the sun and stars.”

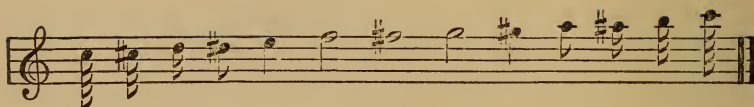
“All are but parts of one stupendous whole
Whose body Nature is and God the soul.”

“The stars that high in heaven their courses run
In glory differ, but their light is one.”

“A spiral winds from the world to the sun,
And every star that shines
In the path of degrees forever runs,
And the spiral octave climbs.”

CHAPTER XIII

Chromatic Scale of C



RECAPITULATION

This last chapter in the first octave will be dedicated to high C. And in the same way as white in its multiple relation to high C contains all the colors exhibited in the spectrum, does high C contain all the vibrations of the lower notes of the scale, and becomes the bridge or connecting link between two octaves.

It is from this elevated high C bridge we propose to take a sweeping retrospective view of some of the most important subjects so far considered, and again by way of application reproduce some of the major chords in the various keys of PSYCHO-HARMONIAL PHILOSOPHY, that their re-echo in the memory of our students' consciousness will prepare them for the new teachings in the second octave, where we are going to sing a new song, a gospel hymn of health, happiness and success, in all the various keys of PSYCHO-HARMONIAL THERAPY.

In the first octave we have built a basement or lower story upon the most solid foundation extant; this struc-

ture will be continued in the second and third octaves, under the harmonial law of progressive reproduction, until we have the most beautiful temple of wisdom where all may come and worship the god of eternal truth and listen to the teachings of Psycho-Harmonial Therapy, the true doctrine of healing, resting upon the solid foundation of the musical scale—Nature.

We have so far built a structure that can not be undermined, for its foundation corner stone is moored on the bed-rock of nature; the superstructure, Psycho-Harmonial Therapy—the gem in the crown of the twentieth century healing systems—will firmly stand against all storms that are somewhat tempered with common sense and reason; we want no arguments with people that do not accept facts in nature as evidence, claiming such positive evidence to be only mortal errors. We do not expect to convince the selfconceited know-all, for such conviction would be against his will, hence would in no way change his former opinions. Truth cannot be forced upon anybody, but can only be obtained by the most diligent and persistent search and research, well set forth in the exclamation of the poet when he says—“O, truth of the eternal! O, truth of things! I am determined to press my way toward you. Sound your voice! I scale mountains, or dive in the sea after you.”

In our retrospective view of cosmic knowledge and wisdom—bounded by the horizon of the dim past at the very dawn of the morning when the first electromagnetic impulses projected from the chromatic battery on the octave of the gods, causing the vortex of inflowing

energy to be the central nucleus of the homocentric nebulous formation which under the law of condensation and transmutation, augmented by evolutionary processes, resulted in the formation of our present solar system with planets and their attendant satellites which measure the segments of siderial time and mark the boundary line of the horizon of the present, yet always subject to change in the future as well as during the past—we find that the noon hour is the climax of perfection of morning and evening.

Sometime, somewhere, along the line of evolutionary unfoldment of this solar system of ours, it must as a whole reach the climax of perfection at its noon hour, and ultimately morning, noon and evening will complete the one grand day of its cyclic existence, and dissolution and disintegration will be ushered in, that all material elements may be resolved back into their primates—the ethereal atom—ready to be used again in the construction of other solar systems much better than the old one, for the law of evolution is operative even on the octaves of the gods—“a new earth and a new heaven,” etc.—a promise in which the term heaven would naturally indicate our solar system.

THE WATCH OF THE GODS

“The melancholy of a driven leaf,
The patient journey of a long dead world;
These are alike, when gods with steady eyes
Look down upon a universe unfurled.

“They see the silt and scum of what has been,
The death in ice that was a birth in fire,

Old forests mute with snow that shall not melt;
A world long done with sorrow and desire.

“And, you that sigh to see a green leaf brown,
E’en so, perhaps, the gods with steady eyes,
Who watch dead worlds like autumn leaves go by
Along the drift of gray eternities.”

—Georgia Wood Pangborn in *Appleton's Booklover's Magazine*.

In our retrospect we want to call the reader's attention to those fundamental facts in nature, which are conspicuously pointing out the road leading to the central fountain head of truth; from which rivers and brooklets flow along the valley of inspiration into the open sea of soul-entities where it may blend with the soul's manifestation as life in all the different keynotes of individual existence, interblended with flats and sharps according to the law of harmony governing the various keys; in other words, the level upon which a certain degree of development has been attained.

In the first chapter, dedicated to the natural key of C, we learned that all phenomena result from homocentric blending of HARMONIOUSLY RELATED PRIMARY FORCES AND ELEMENTS, and that these primates were not created, but always did exist.

That this blending process can only take place under certain harmonious relations between force and substances or between the factors forming the major chord of a triune combination—we learned that this blending process was the initiative in the formation or construction of our solar system.

We have also clearly shown how the manifestation of soul as life-motion was first originated by the same blending process of the primary factors forming the triune combination in the first protoplasmic cell under the law of involution; and that the dominant factor, the soul principle, initiated the life-motion, setting up evolutionary movement along the line of expansion.

Also has it been clearly shown how the soul-entity has by involutionary and evolutionary processes advanced from the lowest stage of existence along the cyclic spirals of progressive unfoldment, from octave to octave, all the way through the three kingdoms in the physical realm of existence, erroneously called the manifestation of God in nature.

We have followed the soul-entity through the spiritual realm, and ultimately through the soul realm or zones of archangels; we have attended the soul's initiation into the octave of the gods, when it entered the Elohimian state and became as one of the gods, "knowing good and evil."

We want the thoughtful reader especially to remember the paradoxical fact that all combinations resulting in form without a soul-entity as a dominant factor, all evolutionary processes tending toward perfection, are always along the line of contraction, and that the motion exhibited is simply force motion; but when a soul-entity is incorporated in the combination, the involutionary and evolutionary processes tending toward perfection of form and inherent psychic qualities are always along the line of expansion, and the motion exhibited is the manifestation of the soul as life-motion.

The psychic reader should study and verify this fundamental fact in nature, and have one of the strongest proofs of the existence of soul and its inherent power of manifesting as life in the physical realm of existence.

Again a very prominent land mark, within the horizon of human knowledge, is fully considered in the sixth chapter and demands special attention so the thoughtful reader will have a clear comprehension of the true classification of powers and forces operating in the invisible realm of the human being. When studying psychic processes, much depends upon a true knowledge of the faculties or avenues of expression and impression; if a false conception should govern the investigator, false conclusions will be the result, and discord and trouble will appear all the way along the line.

This is the reason why so many different opinions are held by students having a false conception of the human being, consequently they do not always know where they are "at."

A student of Psycho-Harmonial Philosophy should at all times, under all kinds of circumstances, with the musical scale as an unerring compass, know just exactly where he is "at;" if at any time a fog bank should be encountered, stop and go back to first principles as pointed out by the musical scale as clearly as the needle of the mariner's compass points out the magnetic (positive) north pole; then when you have the true direction, do not hesitate to advance upon the fog bank of fallacy and error and plant the rainbowhued standard of Psycho-Harmonial Philosophy in the very midst of falsehood without fear of molestation or successful contradiction,

for it is firmly secured on the solid rock foundation of nature.

The three grand divisions of existence should appeal to your reason as logical because of the superabundance of correspondency throughout all nature, and is just like coming events casting their shadow before them.

The physical, spiritual and soul realm of existence are related to one another just like C, E, G on three successive octaves, where the dominant, mediant and tonic expressions form the grand major chord of existence.

In a more extended consideration of eternal progressive individual existence, we may conceive of three other divisional octaves or realms of infinitude, where evolutionary laws as we find them operative on the octave of the gods are manifestly in evidence.

In a geometrical sense, all the six grand divisions of existence may be likened to a cube which with its six square sides represents all that exists. The three highest and the three lowest cubical squares represent the grand major and relative minor chords of eternal individual existence. If it were possible to extend our research into the infinite realms of the sixth cubical square we would no doubt find the universal infinite everflowing soul fountain, from which Emerson says "all things proceed." But it is useless for the finite to grapple with things infinite. We shall not attempt to describe that which is indescribable, but only refer to these things as possible correspondencies.

The various keynotes or tonics on their respective scales in each and every octave, are the different levels, higher or lower pitch, in which the same harmonial pro-

gressive reproduction of major and minor chords appear successively in regular order, may to some extent assist the fearless seeker after truth to peer into the higher realms of existence and form a true conception of things unlawful for us to mention.

If any of the subjects so far dealt with should be of more importance than any other in preparing the student for the teachings in the second and third octaves, it is mesmerism and hypnotism.

We have already given this subject more consideration than any other because it concerns powers and forces inherently operative in the human being, which must be clearly and fully understood if a true knowledge of the subject of healing is to be obtained.

In the first octave we have used the generally accepted term hypnotism exclusively, because we have only been dealing with common ordinary phenomena, which are just exactly alike whether produced by hypnotic or mesmeric processes. But when we come to consider the phenomena of healing in the second and third octaves, the differentiation of the processes becomes more apparent, and under close analysis demands separate classification.

When we take up the consideration of these two processes, we shall in connection therewith analytically consider "suggestion" with reference to its therapeutic value as a healing agent, and we shall try to make it plain to our readers what suggestion really is and what it is not when considered from a therapeutic standpoint.

When dealing with the great subject of healing, we shall not like our predecessors ask our student readers to believe this, that, or the other simply because it is based

upon some accepted authority, or because a majority of people at this or any other time believed it to be true, for it is possible that the great majority may believe a rank falsehood to be true as gospel.

We shall in all cases furnish sufficient proof and evidence to establish the truth we proclaim; the nature of these proofs will be positive, logical, analytical, and an honest appeal to common sense and reason. If we can succeed in clearing away the cumbersome barnacles of superstition and mysticism clinging to the subject of healing, and explain the healing processes more clearly and scientifically than any other system can or ever has done, then we shall feel that PSYCHO-HARMONIAL THERAPY, as set forth in the second octave, should be duly considered, accepted and appreciated by our student readers.

And when we in the second and third octaves proclaim the gospel of health as taught in Psycho-Harmonial Therapy and prove the aphorism, *That no more shall the human race be destroyed by disease*, we shall feel that we have done our duty to mankind in making possible that harmonious relation between man and nature under which no disease can exist.

To this end and with that aim in view we dedicate the second octave of this work, hoping our readers will patiently follow our line of argument to the final conclusion.

Emerson says: "If the right theory shall ever be proclaimed we shall know it by this token: It will solve many riddles."

While yet standing on the overarching high C bridge, clearly observing the shore-banks of the two octaves

with their intervening space, we feel that we can not finish this last chapter in the first octave without pointing out to the reader the grand and wonderful major chord, expressed in the colored plates Nos. 1, 3, and 5.

No. 1. The Tonic (the initiative).

No. 3. The Mediant.

No. 5. The Dominant,

showing that man—the human soul-entity—is destined to hold dominion over all powers and forces operating in this majestic grand major chord; and ultimately become the dominant factor in world-building.

“Get but the truth once uttered and ’tis like
A star new-born, that drops into its place,
And which once circling in the placid round,
Not all the units of the earth can shake.”

RECAPITULATION

On the heights of achievement we stand,
And look back o’er the changing way.
There are places of effort, that demand,
Tests of strength, that prepared the way
For the now. There are vales of ease, we see,
Touched by shadows, at times, then bright
With the soul-shine that lingers, that will be,
To the marsh-states a kiss of light.

All the failures, successes, we’ve won,
All we gained on the upward way,
Were suggestions, were aids, and have done
Well their work, and without delay.
On these heights, we’ll sum them all up,
And will trust in the pow’r, we feel,
That has grown, as we quaffed from the cup,
Which experiences reveal.

EXPLANATION

By THE AUTHOR AND THE SCRIBE

The author of this work fully recognizes the disadvantages under which it has been prepared for publication, yet the scribe knowing the limited opportunities which have been his, feels that he has perhaps builded better than he knew; hence launches this work upon the sea of literature with the confident assurance that much good will accrue to all who peruse its pages.

The thoughtful reader will no doubt ask the old, old question: By what authority, or whence this new system of philosophy and co-related therapy that seems to be so logically constructed upon a most solid foundation? The intelligent reader should have no difficulty in answering this question, partly from the way the subject matter has been discussed and partly by being familiar with, and having a clear comprehension of, the law governing inspiration.

The writer holds, that it is not so much the question of who the original author may be, as it is the more vitally important query of whether the statements given in this work are true or false.

The "Thus saith the Lord" proposition with reference to authority, has in these latter days of scientific research been relegated back to the ancient mythological scrap-pile by all intelligent investigators.

It really makes no difference who originated the ideas clothed in language by the writer, for they must stand or fall on their own merits.

The mountain stream can not rise above the level

of its source. The intrinsic value of a literary production can not by borrowed authority be raised above the level of the writer's own capacity, which always must correspond to the development of soul power and concomitant faculties of expression and impression. An effect always predicts its cause, inasmuch as it partakes of the nature of the cause producing it.

In these days of inquiry and honest research, we should pay less attention to supposed authority, for although accepted as true, it may be false more or less, and instead endeavor to obtain the real thing—pure and unadulterated wisdom fresh from the mills of the gods.

It is not so much the question of what people think of this work, but what it really in itself is; the former is merely reputation—supposed authority—the latter is its own individual intrinsic value. We have no excuse to offer, in the shape of a traditional long felt want, for giving PSYCHO-HARMONIAL, PHILOSOPHY and co-related THERAPY to the world. We stand confessedly guilty before the judgment bar of literary jurisprudence, complacently awaiting the verdict from the impartial judge—the higher criticism. If this verdict should be unfavorable or adverse to the doctrine we have promulgated, because of insufficient evidence produced in the first and second trial (1st and 2d Octaves) we still have the prerogative of appeal to the higher court, where evidences will be introduced that could not and should not be introduced in the lower courts, for various reasons best understood by the higher tribunal.

Before this court of eternal justice, with greatest confidence in its fair and unbiased judgment, we shall plead

our case and introduce overwhelming, unimpeachable evidence, gathered from center to circumference of the visible and invisible universe, which comprises its jurisdiction so there will be no doubt about the final decision being rendered in our favor.

The court record bearing stenographic transcription of the evidences introduced, and our plea for justice before the higher tribunal, will be given in the third octave, contained in the third volume, entitled **THE LOST CHORD AND LOST WORD REVEALED**.

A careful study of the forthcoming third volume will enable the advanced student to make a practical application of the teachings promulgated in the first and second volumes.

In connection with the third volume will be issued a separate mechanical harmonial device, a new invention, by which it is possible for any of our readers to ascertain their harmonial or discordant force relation to another human being, and all other things in nature, even when they are not familiar with music or musical laws, for the only thing required is to touch a button and the mechanical device does the rest.

If you want to know the exact degree of harmonial or discordant relation existing between you and another human being or anything else in nature, first locate yourself and the other party, or thing, on the musical scale as per instructions given in the tonic chord in the third octave, then turn the knob until your keynote appears in the prescribed opening, and the masonic emblems—the square and compasses—correctly placed upon the geometrical altar of harmony according to musi-

cal and mathematical laws will point out the degree of harmonial or discordant force relation existing between you and the other party, whether it is of a major or minor chord, of a dominant, mediant or tonic nature.

Apply this to colors as they are located on the scale on plate No. 4, and correctly ascertain whether a given color is harmonious or discordant to your personality.

In astrology it gives a true knowledge of the harmonious and discordant force relation existing between you and any of the planetary influences of our solar system.

This device is as infallible as the musical law itself, and is an objective demonstration of the law of vibration, just as $2 \times 2 = 4$ is an objective demonstration of the law of mathematics.

This device is so simple in construction that a child 10 years old can in 10 minutes learn to operate it, and be able to show all the different major and minor chords in the various musical keys, and all the sharps and flats belonging to each respective key.

This device holds in nut-shell proportions all the knowledge pertaining to musical laws of harmony and discord, and is beautifully illustrated in twelve colors in the third volume with other interesting diagrams dealing with esoteric selfknowledge especially intended for the advanced student.

ETERNAL FITNESS OF THINGS

"That holds each product to its work,
Distends, contracts, renews,
Chains with magnetic forces grand,
And lights by secret fuse."

—M. A. Congdon.

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AND
DESCRIPTIVE PRICE LIST
OF THE THREE VOLUMES

DESCRIPTIVE PRICE LIST

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(Key of C sharp)

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(Key of E)

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